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COMPEND

OF

LUTHERAN THEOLOGY.

A SUMMARY OF CHRISTIAN DOCTRINE,

DERIVED FROM THE WORD OF GOD AND THE SYMBOLICAL BOOKS OF THE EVANGELICAL LUTHERAN CHURCH

BY

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TRANSLATED FROM THE ORIGINAL LATIN,

BY

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AND
REV. G. F. SPIEKER.

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PREFACE.

THE little work which is hereby introduced to the English-speaking portion of our church, is a classic in Lutheran Theology. Its author, Dr. Leonard Hutter, Professor at Wittenberg from 1596 until his death in 1616, was the most prominent theologian of his age. As a teacher, the church owes to him a debt of lasting gratitude for the direction which his instructions gave to the mind of Dr. John Gerhard, the most eminent of Lutheran theologians. As a devotional writer, he published an "Epitome of the Bible," and "Meditations on the Cross of Christ." But it was as an ardent supporter, and zealous champion of our faith, that he was especially distinguished. As such, in his *Concordia Concors*, he defended the Form of Concord against the *Concordia Discors* of Hospinian; in his *Calvinista Aulico-politicus*, contended for Christian liberty, in opposition to the edict of the Elector John Sigismund, which prohibited the teaching of certain Lutheran doctrines within the Electorate of Brandenburg; and in quite a number of books, dissertations, and tracts, attacked and refuted Romanism. His resemblance to Luther in vigor of mind, energy of action, unwearied industry, firmness in faith, and boldness in proclaiming truth and sharply

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rebuking error, gave to him the title of *Lutherus redivivus*.

This Compend must not be confounded either with the more extended *Loci Theologici*, which he afterwards issued, or with the rationalistic *Hutterus redivivus* of Hase. It was originally prepared as a text-book for the theological schools of Saxony. The *Loci Communes* of Melanchthon had been almost universally used. But the controversies which previous to the adoption of the Form of Concord had agitated our Lutheran church, rendered such a work necessary as would dwell more fully upon those doctrines of Christian faith, concerning which some of our teachers had erred. In addition to this defect of the *Loci*, another objection was urged against it. Whilst the earlier editions so admirably presented the pure doctrine as to gain Luther's commendation, that "the little book could not be refuted, and it was worthy not only of immortality, but even of canonical authority," the later issues contained many alterations and additions in conflict with the faith of the church. In a letter to Carlowitz in 1548, Melanchthon acknowledges that he had abandoned the position of Luther in reference to many articles of Christian doctrine, and that especially in the article concerning the Free Will, his present views accorded more nearly with those of Erasmus.* These changes in his doctrinal position he introduced into his *Loci*, thereby greatly marring its excellency as a text-book for the instruction of the future teachers of the church. Moved by these considerations, the Elector Christian

* See Buddei Isagoge, p. 346.

II, of Saxony, commissioned Dr. Hutter to prepare a Compend of Theology, charging him to use, to as great an extent as possible, the language of the Book of Concord, so that not only the substance, but also the very form of sound words might be taught in the schools. After completion, the work was revised, and approved by the theological faculties of Leipsic and Wittenberg, and was then published in 1609. It was received with great favor throughout the entire church, and for nearly a century was almost universally used in the schools of our church in Germany. A German translation appeared in the year succeeding its publication; and in the following year, Dr. Hutter himself prepared another translation. We have not before us a list of all the editions which have been published; but from such authorities as we have at hand, we have gathered information concerning twenty-five, the latest of which is that of Twesten, Berlin, 1855. A number of our theologians have made this Compend a basis for other works. Glassius, the greatest of Lutheran philologists of his era, wrote a commentary upon it; so also did Christian Chemnitz, Bechmann, and others. Werner followed this work, when he prepared his "System of Polemic Theology." Seyfart prepared "A Logical Anatomy of Hutter's Compend;" and Heunischius, "An Analytical Epitome" of the same. Moebius wrote quite an extensive volume in defence of it; and Meisner prepared an edition with the Latin and German text in parallel columns. Hulsemann esteemed the study of this Compend as of no less importance than that of the Symbolical Books themselves; and to a reading of it from mere curiosity, Freymüller ascribed his conversion from Romanism.

This translation has been prepared in order to present to our church in this country an exhibition of pure Lutheran Theology. No work of like character has appeared in the English language, except Gottheil's translation of *Hunnius' Epitome Credendorum*, published some twenty years ago in Germany, but now out of print. The Reformed Church, appreciating her early teachers, has produced translations of Calvin's Institutes, and the systems of Pictet and Venema; but the Lutheran Church, with doctrinal works of far greater value, possesses them only in a language, which in this country, is read by comparatively few of her ministers, and scarcely any of her laity.

Hutter's Compend has been selected from among the treasures of our Lutheran dogmatic, because in many respects better adapted to the present state of our church in this country, than any other work. Although it is not a full system of Theology, it cannot fail to give all earnest searchers after truth, a more thorough acquaintance with the faith of our church, and a clearer conception of the System of Theology contained in our Symbolical Books. More can be learned from it than from a mere cursory reading of the Confessions themselves, inasmuch as the subjects are here treated of in a more connected and symmetrical form than in the Symbols, which were prepared at different emergencies, for different purposes, and each of which is in itself distinct and complete.

The translation has been made from the Leipsic edition of 1747, edited by Janus. The German translation of Francke, Halle, 1837, has also been freely used, and has supplied some additional notes from the

Symbols, which will be found printed in finer type. The credit for the latter part of the translation, beginning with Article xiv, belongs to Rev. G. F. Spieker; the responsibility for the remainder belongs to us. Praying that the blessing of God may rest upon this little volume, so that it may aid in diffusing the light of truth, and dissipating the shades of error, we hereby present it to the Evangelical Lutheran Church of America.

H. E. J.

GETTYSBURG,
August 17th, 1868.

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LUTHERAN THEOLOGY.

ARTICLE I.

OF THE HOLY SCRIPTURES.

1. *What are the Holy Scriptures?*

The Word of God, treating of his being and will, committed to writing by prophets and apostles, who were moved thereto by the Holy Ghost. *Generically* speaking, all the books of the Bible are denoted by the name Holy Scriptures; but *specifically*, this title belongs only to such books as are canonical; and hence the term canonical has been applied to Scripture itself. (*Chemnitz Exam. Concil. Trid.*)

2. *But do not all the books of the Bible possess one and the same authority?*

No. For some are *canonical*, and others *apocryphal*. The authority of the former is fixed and acknowledged: but the latter, although read by the church for the edification of the people, should not be used to establish the authority of any doctrine. (*Jerome*, quoted by Chemnitz.)

3. *Why are they called canonical?*

They derive their name from κανών (*i. e.*, rule

or level), since as a perfect rule or most exact balance we are to use them to ascertain the correctness and true value of all other writings, whether of believers or unbelievers; but the Scriptures themselves we dare not judge by any other standard. (*Chrysostom*, Homily xiii, on 2d Corinthians.)

The term canonical is derived from Scripture itself.

Ps. 19 : 4. Their *line* is gone out through all the earth.

Rom. 10 : 18. Their sound went into all the earth.

Gal. 6 : 16. And as many as walk according to this *rule*, peace be on them and mercy.

Phil. 3 : 16. Whereunto we have already attained, let us walk by the same *rule*, let us mind the same thing. (*Chemnitz.*)

4. *But whence have the canonical Scriptures this authority?*

That the canonical Scriptures are what they are, *i. e.*, heavenly truth, arises from no other source than from God their author.

2 Tim. 3 : 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Pet. 1 : 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

But God himself likewise wished that the canonical authority of the Scriptures should be declared by the church, not indeed by every portion of it, but that only which existed at the time in which the canonical writers lived; so that the church sustains to Scripture the place not of a judge, but only of a witness. (*Chemnitz.*)

5. *What are the apocryphal books?*

Those whose origin is obscure, and concerning whose authority we have no testimony from those persons by whom we have been led to receive the canonical Scriptures. (*Augustine.*)

6. *Are the Holy Scriptures susceptible of any other divisions?*

They are. For in respect to different times, and the different states of the church, they are divided into the *Old* and *New Testament;* and in respect to their subject-matter, into the *law*, the *prophets*, and the *gospel.*

7. *Are the Holy Scriptures clear and plain*

Exceedingly so, especially in all those passages which treat of faith, our justification before God, and eternal salvation.

Ps. 119 : 105. Thy word is a lamp unto my feet, and a light unto my path.

2 Pet. 1 : 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart.

8. *Are the Holy Scriptures full and sufficient to instruct us in faith and life?*

Yes. 2 Tim. 3 : 16, 17. All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect, thoroughly furnished unto all good works.*

The preceding verse also says: The Holy Scriptures are able *to make thee wise unto salvation* by faith which is in Christ Jesus.

9. *Are the canonical Scriptures also a rule and judge of church controversies?*

The only rule and standard according to which all doctrines and teachers alike must be valued and judged, are the prophetic and apostolic Scriptures of the Old and New Testaments, as it is written:

Ps. 119 : 105. Thy word is a lamp unto my feet, and a light unto my path.

Gal. 1 : 8. Though an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. (*Form of Concord, Epitome, Intr.* 1.)

With our whole heart we receive and embrace the prophetic and apostolic writings of the Old and New Testaments, as the clear and pure fountains of Israel, and believe that these holy writings *alone* are the *sole* and infallible rule, by which all tenets must be tried, and according to which we should judge all doctrines and all teachers. (*Form of Concord, Sol. Dec., Intr.* 3.)

10. *Is the authority of the fathers and of the later theologians equal to that of the Scriptures?*

Other writings of ancient and modern teachers, whatever their reputation may be, are to be considered as *in no manner of equal authority* with the Holy Scriptures, but are to be *subordinated* to them, and should not be received otherwise than as witnesses respecting the manner in which, since their times, the pure doctrine of the prophets and apostles, has been preserved in certain parts of the world. (*Form of Concord, Epitome, Intr.* 2.)

11. *What are the œcumenical or catholic symbols?*

They are brief and most excellent confessions of the Christian faith, firmly established upon the word of God, opposing both such heresies as had

arisen during the age of the Apostles, and others which arose after their times. (*Form of Concord, Sol. Dec., Intr.* 3.)

12. *How many symbols are there which belong to this class?*

Three. The Apostle's, the Nicene, and the Athanasian.

13. *Do our churches recognize any other symbolical books?*

They do. But likewise only as testimonies concerning the doctrine of their times: yet in an inferior grade, because approved with less agreement.

14. *What are the symbolical books of our churches?*

I. The Unaltered Augsburg Confession which in the year 1530 was presented to the Emperor Charles V. at Augsburg. II. The Apology of the Augsburg Confession. III. The Smalcald Articles. IV. The two Catechisms of Luther. V. The Form of Concord.

15. *Have all these symbols which you have mentioned equal authority?*

No. For those which have been approved by the unanimous consent of the whole church (to which class belong the three œcumenical symbols) have far greater authority than those which have been received only by particular churches: although they all agree in this, that they are to be distinguished from the Holy Scriptures by a great degree of difference.

16. *How does the authority of the symbolical books differ from that of the word of God?*

The Holy Scriptures are recognized as the *sole* judge, rule, and standard, to which as to the *only* touchstone all doctrines must be brought, and according to which they must be judged whether they be good or evil, true or false. But the symbols, and other writings, have not the authority of a judge: this office belongs *alone* to the Holy Scriptures. (*Form of Concord, Epitome, Intr.* 7.)

17. *What then is the design and use of symbolical books?*

To serve only as a testimony and explanation of our faith, exhibiting the manner in which, at certain times, the Holy Scriptures were understood and explained, and setting forth the grounds upon which doctrines conflicting with the Holy Scriptures have been refuted. (*Form of Concord, Epitome, Intr.* 8.)

ARTICLE II.

OF THE TRIUNE GOD.

1. *What is the catholic faith concerning God?*

This is the catholic faith: that we worship the one God in Trinity, and the Trinity in Unity, neither confounding the persons, nor dividing the essence. For there is one person of the Father, another of the Son, and another of the Holy

Ghost. But the Godhead of the Father, Son and Holy Ghost is one, their glory equal, and their Majesty co-eternal. (*Athanasian Creed.*)

2. *What therefore is God?*

God is a Being, spiritual, intelligent, eternal, true, good, pure, just, merciful, free, of infinite power and wisdom; the *Father* eternal, who from eternity has begotten the Son, his own image; and the *Son*, the co-eternal image of the Father; and the *Holy Ghost*, proceeding from the Father and the Son. For the infallible word of divine testimony has thus revealed the Godhead, that the Father eternal with the Son and Holy Ghost has created and preserves heaven and earth, and all creatures, and in their preservation is present to all; that through the Son he has collected for himself from among men a church; and that he is also the Judge of the just and unjust. (*Melancthon, Loci.*)

3. *Prove that there is but one God?*

Deut. 6 : 4. Hear, O Israel; the Lord our God is one Lord.

Isa. 44 : 6. I am the first, and I am the last; and besides me there is no God.

Isa. 44 : 8. Is there a God besides me?

Mark 12 : 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.

1 Cor. 8 : 4, 6. We know that an idol is nothing in the world, and that there is none other God, but one. . . . But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him.

4. *But are there not three Gods, if the Father is God, and the Son is God, and the Holy Ghost is God?*

The Father indeed is God, and the Son is God, and the Holy Ghost is God, when the word god is used with regard to *person;* and yet there are not three gods, but only one God, when the word god is used with regard to *essence.* So, likewise, the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet there are not *three* Lords, but only *one* Lord. For just as the Christian truth compels us to acknowledge each person taken by itself as God and Lord; so also the catholic religion forbids us saying that there are three Gods or three Lords. (*Athanasian Creed.*)

5. *How many persons are there in the Godhead?*

Three. The Father, made of no one, uncreated and unbegotten; the Son of the Father, alone, not made, nor created, but from eternity begotten; the Holy Ghost, from the Father and the Son, not made, nor created, nor begotten, but proceeding; and these three persons are co-eternal, and the same in essence and power. (*Athanasian Creed, Smalcald Articles.*)

There is therefore one Father, and not three Fathers; one Son, and not three Sons; one Holy Ghost, and not three Holy Ghosts. And in this Trinity nothing is before or after, nothing is greater or less. But all three persons are co-equal and co-eternal with one another. (*Athanasian Creed.*)

The churches among us, with great agreement, teach that the decree of the Council of Nice, concerning the unity of the divine essence, and the three persons, is true, and, without doubt, to be believed; namely, that there is one divine essence which both is called, and is God, eternal, incorporeal, indivisible, of immense power, wisdom, and goodness, the Creator and Preserver of all things, visible and invisible; and yet there are three persons of the same essence and power, who are also co-eternal, the Father, Son, and Holy Ghost. (*Augsburg Confession, Art.* 1.)

The Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God who created heaven and earth. The Father is of no one, the Son is begotten of the Father, the Holy Ghost proceeds from the Father and the Son. (*Smalcald Articles, Part* 1.)

6. *Prove from the Scriptures the doctrine of the Trinity?*

Ps. 33 : 6. By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

Matt. 28 : 19. Go ye, therefore, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

1 John 5 : 7. There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one.

7. *What is God the Father?*

The Father is the first person of the Godhead; not begotten, nor proceeding; but who from eternity has begotten the Son, his own image; who, together with the Son and Holy Ghost, creates, sustains, preserves and governs all things visible and invisible, angels and men; who has sent his Son as the Redeemer of the world, and the Holy Ghost as the Sanctifier. (*Chemnitz, Loci.*)

8. *What is God the Son?*

The Son is the second person of the Godhead, not created, but from eternity begotten by the Father, his image, and the brightness of his glory, through whom, in the Holy Ghost, the Father has created, and sustains, preserves and governs all things, visible and invisible, heaven and earth, angels and men; who was sent by the Father into the world, in order that by means of his assumed human nature he might accomplish the work of redemption. (*Chemnitz, ib.*)

9. *What is God the Holy Ghost?*

The Holy Ghost is the third person of the Godhead, not made, nor created, nor begotten, but eternally proceeding from the Father and the Son, in whom the Father through the Son has created, and since their creation sustains, preserves and governs all things, visible and invisible, angels and men; through the Son, sent by the Father in a visible form upon the Apostles; and at the present day sent invisibly by the Father through the Son into the hearts of believers, in order to sanctify them by means of the word and sacraments. (*Chemnitz, ib.*)

10. *What do the words* PERSON *and* ESSENCE, *as used in this article, signify?*

The word *person* signifies that which is not a part or quality of another; but what subsists of itself. Or, a person is a living, indivisible, intelligent, incommunicable being, not sustained by another. *Essence*, however, denotes that which truly exists, even though it be communicated. (*Melancthon, Examen.*)

They use the word person in the sense in which the church writers on this subject have used it to denote not a part or quality in another, but what subsists of itself. (*Augsburg Confession*, Art. I.)

11. *As the divine nature of the Father has never been doubted, and the next article will treat of the divine nature of the Son, please here to prove that the Holy Ghost is true God?*

This can be abundantly shown from the Holy Scriptures. For, in the *first* place, the great

name JEHOVAH, which belongs as to his essence to the one and only God, is ascribed to the Holy Ghost; as he is that Jehovah who spoke through prophets and apostles.

Num. 12 : 6. Hear now my words: If there be a prophet among you, I the *Lord* will make myself known unto him in a vision, and will speak unto him in a dream.

Acts 1 : 16. This Scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake.

Heb. 3 : 7. Wherefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts.

2 Pet. 1 : 21. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

Secondly. The Holy Ghost is expressly called God in Acts 5 : 3, 4, where Peter thus addresses Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." So also St. Paul in 1 Cor. 3 : 16, says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Thirdly. Those essential attributes and properties which belong only to God, are ascribed to the Holy Ghost. These are:

1. *Eternity.* Heb. 9 : 14. How much more shall the blood of Christ, who through the *eternal Spirit* offered himself . . . . ?

2. *Omniscience.* John 14 : 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach you all things*, and *bring all things* to your remembrance, whatsoever I have said unto you. 1 Cor. 2 : 10. For the Spirit searcheth all things, yea, the deep things of God. 1 Cor. 2 : 11. The things of God knoweth no one, but the Spirit of God.

3. *Omnipotence.* 1 Cor. 12 : 4–6. There are diversities of gifts, but the same Spirit; and there are differences of administration, but the

same Lord; and there are diversities of operations, but it is the same God which worketh all in all.

4. *Infinity.* Ps. 139 : 7. Whither shall I go from thy Spirit?

5. *Truth.* 1 John 5 : 6. It is the Spirit that beareth witness, because the Spirit is truth.

6. *Worship.* For the holy angels, in most exalted strains, worship also the Spirit, crying unto one another, Holy, holy, holy, is the Lord of hosts. Rev. 4 : 8; Isa. 6 : 3.

7. *Creation and Preservation.* Ps. 33 : 6. By the word of the Lord were the heavens made, and all the host of them by the *breath* of his mouth.

8. Finally, *Quickening, Regeneration, Sanctification,* and other works which belong to a divine nature. John 3 : 5. Except a man be born of water, and of the *Spirit,* he cannot enter into the kingdom of God. Matt. 12 : 28. If I cast out devils by the *Spirit of God,* then the kingdom of God is come unto you. 1 Cor. 3 : 16. *Quoted above.* (*Hunnius on the Holy Trinity.*)

ARTICLE III.

CONCERNING CHRIST.

1. *What is Christ?*

Christ is the second person of the Godhead, the Son of God; GOD of the essence of the Father, begotten before the worlds; and MAN of the substance of his mother born into the world. (*Athanasian Creed.*)

2. *Why is Christ called Jesus or Saviour?*

The answer is given by the angel in Matt. 1 : 21: "Thou shalt call his name Jesus; for he shall save his people from their sins."

3. *Why is he called Christ?*

Because according to his human nature, he was anointed with infinite fulness of the Holy Ghost.

Ps. 45 : 7. Thy God hath anointed thee with the oil of gladness above thy fellows. This passage, Heb. 1 : 9, applies to Christ.

Upon Christ our Lord, according to his human nature (since according to his divine nature, he is of one essence with the Holy Ghost), there rests "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Col. 2 : 3; Isa. 11 : 2; 61 : 1) : and that, too, not in the same manner as in other holy men, whose knowledge and power depend upon the working in them of created gifts by the agency of the Holy Ghost. For, since Christ, according to his divine nature, is the second person of the Holy Trinity, and from him, not less than from the Father, the Holy Ghost proceeds (for the Spirit belongs to both Father and Son, and so remains to all eternity, nor is ever separated from the Son), through the personal union the whole fulness of the Spirit has been communicated to Christ, according to his flesh, which was personally united with the Son of God. This freely asserts all its power in, with and through the human nature of Christ, not in such a manner that Christ, according to his human nature, knows only some things, while he is ignorant of others, and can accomplish some things while he cannot accomplish others; but, according to his assumed human nature, both his knowledge and power extend to all things. For the Father has without measure poured upon the Son the Spirit of wisdom and strength, so that through the personal union he, as man, has really and truly received all knowledge and power. On this account all the treasures of knowledge are hidden in Christ; in this manner all power in heaven and earth has been given to him, and thus he sits at the right hand of the majesty and power of God. (*Form of Concord, Sol. Dec.*, Art. viii, 72.)

4. *Are there then two natures in Christ?*

Yes. For since the Son of God in the fulness of time has become man, there are in this one and undivided person of Christ, two distinct natures: the *divine*, which is from eternity; and the *human*, which in time was assumed in the unity of the person of the Son of God. And these two natures

in the person of Christ are never either separated or commingled with each other, neither are they mutually interchanged, but each nature in the person of Christ retains its own essence and properties to all eternity. (*Form of Concord, Sol. Dec.*, Art. viii, 9.)

5. *How do you prove that Christ is true God?*

First. Scripture calls him Jehovah, which is the essential name of God.

Jer. 23 : 6. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Secondly. He is expressly called God.

John 20 : 28. And Thomas answered and said unto him, My Lord and my God.

Rom. 9 : 5. Whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, God blessed forever.

Thirdly. Not only *religious worship*, but also such *works* are ascribed to Christ, as can be referred in no manner to a creature, but only to God.

Ps. 97 : 7. "Worship him all ye gods" (*i. e.*, angels).

Heb. 1 : 16, tells us that this passage refers to Christ. "When he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him."

John 1 : 1, 2, 3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made, that was made. (*Hunnius.*)

6. *Did the Son of God assume a true human nature, of the same substance as ours?*

In every respect, except that it was without sin. Hence our churches utterly reject and condemn the figment of Marcion, which teaches that Christ

did not possess a true human nature consisting of soul and body. (*Form of Concord, Epitome*, viii.)

John 1 : 14. The word was made flesh.

Gal. 4 : 4. God sent forth his Son made of a woman.

Heb. 2 : 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. V. 16. He took not on him the nature of angels; but he took on him the seed of Abraham.

John 10 : 18. No man taketh my life (*i. e., soul*) from me, but I lay it down of myself.

Matt. 26 : 38. My *soul* is exceeding sorrowful, even unto death.

Luke 23 : 46; Matt. 27 : 50. Father, into thy hands I commend my *spirit:* and having said this he gave up the ghost.

Athanasian Creed. Perfect God and perfect man, consisting of a reasonable soul, and human flesh.

7. *How did the Son of God assume our nature?*

By being conceived by the Holy Ghost, without the interposition of man, and being born of Mary, a virgin, ever pure and holy. (*Smalcald Articles*, Part i, Art. 4.)

8. *If there are two entire natures in Christ, does he not therefore possess two persons, and do you not thus admit that there are two Christs?*

By no means. For since the incarnation, each nature in Christ, does not in any manner subsist by itself, so that either is separate, or constitutes of itself a separate person; but these natures are so united, as to constitute one person only, in which both the divine and the human natures are united and subsist together; so that since the incarnation, not only the divine, but also the assumed human nature, belong to the entire person of Christ; and just as the person of the incarnate Son of God cannot be entire without his divinity,

so also it cannot be understood without his humanity. For just as a rational soul and a body are one man, so also God and man are one Christ. (*Form of Concord, Sol. Dec.*, viii, 11. *Johannsen Transl.*)

3. *How are the two natures in Christ united?*

This union is not such a connection or combination that one nature cannot personally (i. e., through the personal union) possess a property belonging to the other, as when two pieces of wood are glued together, in which case neither piece imparts or receives anything. This was the error of Nestorius and Paul of Samosata, who taught that the two natures communicate nothing the one to the other. By this false dogma the natures are regarded as separate, and thus two Christs are constituted, one of whom is the Christ, but the other God the Word dwelling in Christ. (*Form of Concord, Epitome and Sol. Dec.*, Art. viii.)

12. *What then is the personal union?*

It is a most intimate connection, by which Christ's divine and human natures are so united as to have a real participation with one another, from which union and communion proceeds all that is said and believed concerning God as man, and concerning the man Christ as God. (*Form of Concord, Epitome, and Sol. Dec.*, Art. viii.)

That is a real intimate connection which God has with assumed humanity; and from the personal union and this most intimate and inseparable connection arises mutual communion of that [divine nature] to assumed and [assumed remaining] true in man, and pertaining to man Christ as God. The ancient teachers of the Church used to illustrate this union and communion of the natures by the union

tude of iron glowing with heat, and likewise by the union of the body and soul in man. (*Form of Concord, Epitome*, Art. viii, 9.)

Against this condemnable heresy, the catholic church of Christ has, with great simplicity, believed and maintained, that the human and divine natures in the person of Christ, are so united that there is a true communion between them. Yet these two natures meet and participate with one another not only in one essence, but also, as Dr. Luther says, in one person. On account of this personal union and communion, the ancient orthodox teachers of the church very frequently, not only after, but even before the Council of Chalcedon, employed the word *mingling*, yet in a correct sense and with a proper distinction. In confirmation of which many passages might be adduced from the church fathers, which can be found here and there in the writings of our teachers. Learned antiquity has indeed declared this personal union and communion of the natures by the similitude of the soul and body, and likewise in another manner by that of glowing iron. For the soul and body (and so also fire and iron) have a communion with each other not merely nominally or verbally, but truly and really, yet in such a manner that there is no confusion or equalization of the natures, as when a mixture of honey and water produces mead; for such a drink is neither pure honey, nor pure water, but a mixed drink composed of both. Far otherwise is it in the union of the divine and human nature in the person of Christ; for the union and communion of the divine and human in the person of Christ is far more exalted and inexpressible, on account of which union and communion *God* is man, and man is *God*. Yet by this union and communion of natures, neither the natures themselves, nor their properties are confounded, but each nature retains its own essence and properties. (*Form of Concord, Sol. Dec.*, Art. viii.)

11. *Are the effects of this union of but one kind?*

They are not, but can and should be distinguished into two classes; the *former* of which is the most intimate communion or participation of the *natures* with each other, and the *latter* the true and real participation of the *properties* or the attributes of the one nature with the other.

On account of this personal union (without which a participation of the natures with each other, neither can exist, or be conceived of), it was not a mere human nature, one of whose attributes it is to suffer

and die, which suffered for the sins of the whole world, but it was the Son of God (yet according to his human nature) who truly suffered, and, as the Apostles' Creed testifies, truly died, although a divine nature can neither suffer nor die. This Dr. Luther fully and firmly declares in his Larger Confession concerning the Lord's Supper, where he rejects as a mask of the devil, and condemns in unmeasured terms the blasphemous *allœosis* of Zwingle, who maintained that one nature was taken and understood for the other. (*Form of Concord, Epitome*, Art. viii, 20.)

12. *How do these natures participate with one another?*

The manner in which the natures participate with each other is such that God is truly man, and man is truly God; which could not at all be, if the human and divine natures had no real participation. For how could man, the Son of Mary, truly be, or with truth be called the Son of God, the Most High, if his humanity were not personally united with the Son of God, and if he thus actually had nothing in common with the latter, except the mere name? (*Form of Concord, Epitome*, Art. viii, 10.)

13. *But do the Holy Scriptures make statements of this kind?*

They do. Compare Jer. 23 : 5 with 23 : 15.

Matt. 16 : 16. Thou art the Christ, the Son of the living God.

Matt. 22 : 45. The Son of David is David's Lord.

Luke 1 : 31, 32. Thou shalt bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the Son of the Highest.

Rom. 1 : 3. His Son Jesus Christ, which was made of the seed of David, according to the flesh.

1 Cor. 15 : 47. The second man is the Lord from heaven.

For this reason, the Form of Concord correctly

infers that the Virgin Mary did not conceive and bring forth a mere man; and hence she is correctly called the mother of God, which she truly is. (*Form of Concord, Epitome*, Art. viii, 12.)

14. *Before proceeding to the consideration of the communicatio idiomatum, let us first inquire what are the idiomata or attributes of the divine nature?*

The attributes or properties of the divine nature are these: to be omnipotent, eternal, infinite, and, according to the properties of its own nature, and its natural essence, to be of itself omnipresent, and to know all things. All these are not attributes of the human nature, neither can they ever become such.

15. *What are the attributes of the human nature?*

To possess a body, to consist of flesh and blood, to be finite and circumscribed, to suffer, to die, to ascend, to descend, to move from place to place, to hunger, to thirst, to experience cold, heat, and similar things. These neither are, nor ever can become, attributes of the divine nature. (*Form of Concord, Epitome*, Art. viii, 8.)

16. *What is the character of the communicatio idiomatum?*

It is not a communication of essence or of substance; for this would be nothing else than a mingling of the attributes, resulting in such an equalization of the natures, as was taught by *Eutyches*.

We believe, teach, and confess, that the divine and human natures are not mingled in one substance, or changed into one another, but

that each nature retains its own essential properties, which cannot become the properties of the other nature. (*Form of Concord, Epitome*, Art. viii, 6.)

17. *What then is its nature?*

It is such as is taught by the Scriptures, namely, a true or real communication, which results from the personal union and communion of the natures in Christ, concerning which the Apostle says, in Col. 2 : 9, "In him dwelleth all the fulness of the Godhead *bodily*," *i. e.*, in his assumed flesh, as in his temple.

18. *Are there firm and reliable Scriptural proofs for the communicatio idiomatum?*

That this communication is not merely a form of speech, but that it has a real and true existence, can be shown by three incontrovertible arguments.

19. *What is the first?*

First, there is a universal rule approved by the whole orthodox church, which declares that *whatever Scripture affirms Christ has received in time refers not to his divinity*, according to which from eternity he possessed all things; but that reference is made to the person of Christ, who, in respect to his assumed human nature, was made the recipient of these objects. (*Form of Concord, Sol. Dec.*, Art. viii, 57.)

20. *What is the second?*

The Scriptures clearly testify that the power to quicken and to judge is given to Christ, because he is the Son of man, and because he has flesh and blood. (*Ib.*, 58.)

John 5 : 27. And hath given him authority to execute judgment also, because he is the Son of man.

John 6 : 51. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever.

21. *What is the third?*

Scripture makes mention of the Son of man not only in general terms, but, as it were, points its finger towards his assumed human nature, when it says, 1 John 1 : 7, The blood of Jesus Christ, his Son, cleanseth us from all sin. (*Ib.*, 59.)

22. *What is the meaning of this passage of Scripture?*

It refers not merely to the *merit* of Christ's blood, which once for all was acquired on the cross; but John likewise here tells us that in justification not only Christ's divine nature, but also his *blood* has *efficacy* to cleanse us from all sin. Thus the flesh of Christ is quickening food. (*Ib.*, 59.)

23. *Is this communicatio idiomatum of but one kind?*

Three different kinds are mentioned in Scripture: The *first* is when the properties of only one nature are ascribed to the other nature, not separately, but in the whole person, which is at the same time both God and man, whether it be called God or whether it be called man; yet so that it is distinctly declared, according to which nature the property is ascribed to the whole person.

24. *Please to give some examples of this kind from Scripture.*

Rom. 1 : 3. The Son of God made of the seed

of David, according to the flesh. Luke 1 : 31. The Son of God born of the Virgin Mary. To this head belong also all those passages of Scripture which show that the Son of God, by assuming human nature, assumed and actually appropriated to himself all its attributes. For this reason the Holy Scriptures ascribe to the Son of God attributes which belong to his humanity.

Acts 20 : 28. Feed the church of *God, which he hath purchased with his own blood.*

Gal. 2 : 20. *The Son of God, who* loved me, and *gave himself for me.*

Rom. 8 : 32. God spared not his own Son, but delivered him up for us all.

Gal. 4 : 4. God sent forth his Son, made of a woman.

1 John 1 : 1. The Word of life, which we have seen with our eyes, which we have looked upon, and our hands have handled.

In the first place, since there are in Christ two distinct natures, which, in their essences and properties, are neither changed nor confounded, and yet the two natures have but one person ; those properties which belong only to one nature are attributed not to that nature only as if separated, but to the whole person (which is at the same time God and man), whether called God or man.

But from this manner of speaking, it does not follow that those properties which are ascribed to the whole person, belong to both natures; but it is to be distinctly declared according to which nature anything is ascribed to the entire person. The Apostle Paul speaks in this manner when he says, concerning Christ, Rom. 1 : 3, that he was of the seed of David, according to the flesh. Peter, likewise, says, concerning Christ (1 Ep. 3 : 18 ; 4 : 1), that he was put to death in the flesh, and that he suffered in the flesh.

But, since both open and secret sacramentarians conceal their pernicious error under the rule, that "what is the property of one nature is ascribed to the whole person," when they name the whole person, they nevertheless understand only the one nature, and that, too, merely as it exists in itself, but entirely exclude the other nature, as if only a mere human nature suffered for us. We desire to repeat at this place the words of Dr. Luther, from his Larger Confession concerning the Lord's Supper, in which he treats of the *allœosis* of Zwin-

gle, in order that the church of God may be secured in the best manner against this error. These are his words:

"Zwingle names that an *allœosis* which ascribes an attribute of the human nature to the divine nature of Christ, and the reverse. For example, where Scripture says, Luke 24 : 26, 'Ought not Christ to have suffered these things, and to enter into his glory?' There, Zwingle triflingly declares that the word Christ refers to his human nature. Beware! beware! I say, of that *allœosis*, for it is a mask of the devil, which will at length fashion such a Christ, according to which I am sure that I do not wish to be a Christian. For its design is that Christ should be nothing else than any other sanctified one, and that his passion and life should accomplish nothing more than would that of such a person. For, if I permit myself to be persuaded that the human nature alone suffered for me, Christ is not to me a Saviour of great worth, for he himself stands in need of a Saviour. In a word, language cannot express what the devil designs to accomplish by means of this *allœosis*." Again, a few sentences after: "If this old sorceress, Dame Reason, the grandmother of this *allœosis*, attempts to cry back, saying, Divine nature can neither suffer, nor die; reply, That is, indeed, true; yet, because the divine and human natures in Christ constitute one person, Scripture, on account of the personal union, ascribes all that to the divine nature which befalls the human nature, and, in turn, all to the human, which belongs to the divine nature. This, too, is true. For when Christ is presented to you, you must say, This person suffers and dies; but this person is true God: and hence it is correctly said, The Son of God suffers. For although one part of him (so to speak), namely, his divine nature, does not suffer; yet that person which is God suffers in his other part, namely, in his human nature. For the Son of God, *i. e.*, the person which is God, was truly crucified for us. For this person, this person I say, was crucified according to his human nature."

And again after some other things: "If there be such an *allœosis* as Zwingle proposes, in Christ, there will be of necessity two persons, namely, a divine and a human, inasmuch as all passages of Scripture which treat of the passion, Zwingle refers only to the human nature, and altogether separates them from the divine nature. For where the works are torn asunder and separated, there also we must divide the person, since all works and all sufferings are ascribed not to the natures, but to the person. For it is the person itself which does and suffers all these things, *this*, indeed, according to this nature, and *that* according to the other nature; all of which is fully known to our learned men. Wherefore we recognize our Lord Jesus Christ as God

and man in one person, not confounding the natures nor dividing the persons."

Likewise, in his work Concerning the Councils and the Church, Dr. Luther writes: "We Christians must know that, if God were not on the other side of the balance, and did not overcome by his weight, we, on our side, would be borne down to ruin. By this I mean, that if God had not died for us, and if man alone had died for us, then, indeed, we would be utterly undone. But if the death of God, and the fact that God died for us, is placed on the other scale, then he is borne downwards; but we, like the empty and lighter scale, rise aloft. He can, indeed, rise upwards, or leave the scale; but he could not descend and occupy the scale, unless he had been like us, *i. e.*, he became man in order that it might truly and correctly be said concerning him, 'God died,' 'the passion of God,' 'the blood of God,' 'the death of God.' For God could not die in his own nature. But, since God and man have been united in one person, it is right to say, 'God died,' since that man died, who is one thing, or one person with God."

So far we have quoted Luther. From this it is evident, that they err who have said and written that the propositions which we have mentioned (God suffered, God died) are only verbal expressions, *i. e.*, mere words, without any corresponding reality. For our simple Christian faith teaches, that the Son of God, who became man, suffered and died for us, and redeemed us with his blood. (*Form of Concord, Sol. Dec.*, Art. viii, 36–45.)

25. *What is the second kind of communicatio idiomatum?*

The second kind has respect to the office of Christ, where the person acts and operates, not in, with, through, or according to one nature only; but, on the contrary, in, with, according to and through both natures; or, as the Council of Chalcedon says: "*Each nature does or performs whatever belongs to each, with communication of the other.*" (*Form of Concord, Sol. Dec.*, Art. viii, 47.)

26. *What propositions in the Scriptures refer to this kind of communicatio idiomatum?*

Those that declare that Christ is our Mediator, Redeemer, King, High-Priest, Head, Shepherd, etc., not only according to one nature, whether his divinity or humanity, but according to both natures.

27. *Prove this from Scripture.*

Scripture clearly affirms that Christ, both according to his human and his divine nature, is our Mediator. The following passages show that Christ's work of mediation was performed according to both natures:

Jer. 23 : 6, and 33 : 16 ; 1 John 3 : 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Gen. 3 : 15. The seed of the woman shall bruise the serpent's head.

Luke 9 : 56. The Son of man is not come to destroy men's lives, but to save them.

1 Tim. 2 : 5. There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all.

28. *What is the third kind of communicatio idiomatum?*

Under the third kind are classed those propositions in which the Holy Scriptures expressly testify that the human nature in Christ, because of its personal union with the divine nature, has received, over and above its natural, essential, and permanently inherent human properties, also special, high, great, supernatural, inscrutable, ineffable and heavenly prerogatives of majesty and glory, of power and might, over everything that is named not only in this world, but also in the world to come. (*Form of Concord, Sol. Dec.*, Art. viii, 51.)

29. *Cite from Scripture such passages as confirm this statement.*

Matt. 11 : 27. All things are delivered unto me from the Father.

Matt. 28 : 18. All power is given unto me in heaven and in earth.

John 3 : 34. God giveth not the Spirit by measure unto him.

John 5 : 27. And hath given him authority to execute judgment also; because he is the Son of man.

Eph. 1 : 20, 21. God raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come.

In this we advance nothing new, but embrace and repeat the declaration which the ancient orthodox church has drawn from the holy Scriptures, and transmitted uncorrupted to us, namely, that this divine virtue, life, power, majesty, and glory, have been given to the assumed human nature in Christ. But this has not been effected in the same manner as the Father from eternity has communicated his own essence and his properties to the Son, according to his divine nature; on which account the Son is of the same essence with the Father, and equal to him. For it is only in his divine nature that Christ is equal to the Father; in his human nature he is beneath God. From this it is evident that we do not maintain any confusion, equalization, or abolition of the natures in Christ. Hence, the power of quickening does not belong to the flesh of Christ in the same manner as it does to his divine nature, of which this is an essential property. But this communication was not effected by any essential or natural emptying of the properties of the divine nature into the human nature, as if Christ's human nature had these properties in itself, and when separate from the divine essence; or, as if through that communication the human nature in Christ entirely laid aside its natural and essential properties, and either by being changed into the divine nature, or by having these its own properties communicated to this nature, in and of itself became equal to the divine; or that the natural and essential properties and works of both natures were the same or equal. For in ancient and approved councils these and like errors have been justly rejected and condemned from the holy Scriptures. In no manner dare we make or admit either a conversion, a confusion, or an equalization of the natures or essential properties in Christ.

And, indeed, by these words (*real communion, to be really communicated*) we by no means wish to teach any physical communication or essential transfusion (by which the natures might be confounded in

their essences or essential properties), as some have not hesitated, by a false interpretation, contrary to their own conscience, craftily and maliciously to pervert these words and expressions, in order to heap upon the pure doctrine grave suspicions. By these words and expressions we oppose a mere verbal communication, since some imagine that the *communicatio idiomatum* is nothing else than an expression and form of speech, *i. e.*, only mere words, names, and empty titles; and they press this verbal communication so far that they do not wish to hear of any other. Therefore, in order to declare aright the majesty of Christ, we have used the words real communication to signify that a communication truly and actually occurred, although without any confusion of natures or essential properties.

We therefore hold and teach, with the ancient orthodox church, as it declared the doctrine of holy Scripture, that the human nature in Christ has received its majesty after the manner of the personal union, namely, that since the whole fulness of the Godhead dwells in Christ, not indeed as in holy men and angels, but bodily, as *in its own body*, it shines forth in the assumed human nature in all its majesty, virtue, glory, and operation, voluntarily when and as it seems good to Christ, and in, with and through this assumed human nature exercises, employs and fulfils its virtue, majesty, and efficacy; and this it does in somewhat the same manner in which the soul acts in the body, and fire in iron glowing with heat. For by this similitude, as we have previously shown, all learned and pious antiquity has set forth this doctrine. But during this state of humiliation this majesty was for the most part hidden and concealed. Now, however, since the form of a servant has been laid aside, the majesty of Christ exerts itself fully, effectively and manifestly before all the saints in heaven and on earth; and in that other and most blissful life we will see this his glory face to face, as we are told in John 17 : 24. (*Form of Concord, Sol. Dec.*, Art. viii, 61–65.)

30. *What is the character of this communication?*

It is true and real; through it the human nature in Christ has received this majesty by reason of the personal union. For since all the fulness of the Godhead dwells in Christ, not as in holy men and angels, but bodily, as *in its own body;* on this account, the human nature is truly and really endowed with all majesty, power and glory,

and the Word or the Son of God, in, with and through it, exercises, employs and fulfils his own power, glory and efficiency. (*Form of Concord, Sol. Dec.*, Art. viii, 64.)

31. *Do the Holy Scriptures particularize any divine attributes which are especially conspicuous in and through the assumed humanity?*

They do. For although all the fulness of the Godhead dwells in the assumed human nature, as in its own temple (Col. 2 : 9), yet Scripture particularizes some divine attributes, which through the human nature especially perform their operations. These are:

1. *Omnipotence.* Matt. 28 : 18. All power is given unto me in heaven, and in earth. Heb. 2 : 8. Thou hast put all things in subjection under his feet; for in that he put all in subjection under him, he left nothing that is not put under him.

2. *Omniscience.* Col. 2 : 3. In whom are hid all the treasures of wisdom and knowledge. John 2 : 25. And needed not that any should testify of man; for he knew what was in man.

3. *The power to impart life.* John 6 : 51. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. 1 Cor. 15 : 45. The last Adam was made a quickening spirit.

4. *The power to forgive sins.* Matt. 9 : 6. The Son of man hath power on earth to forgive sins. Compare Mark 2 : 10; Luke 5 : 24.

5. *The power to judge.* John 5 : 27. And hath given him authority to execute judgment also, because he is the Son of man.

6. *Worship.* Phil. 2 : 9, 10. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Heb. 1 : 6. And let all the angels of God worship him.

7. *Omnipresence.* Matt. 18 : 20. Where two or three are gathered together in my name, there am I in the midst of them. Matt. 28 : 20. I am with you alway even unto the end of the world. Eph. 1 : 23.

And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him *that filleth all in all.* Eph. 4 : 10. He that descended is the same also that ascended up far above all heavens, that he might *fill all things.*

Wherefore those passages of Scripture which speak concerning the majesty to which the human nature in Christ has been exalted, we should not understand as meaning that the divine majesty which belongs to the divine nature of the Son of God, is to be ascribed only to that nature in Christ, or that that majesty exists in the human nature of Christ in such a manner that this nature has only the bare title and name of majesty, but in truth has no communication with it whatever. For since God is a spiritual, indivisible essence, everywhere present in all creatures, and especially so in believers and saints, in whom he dwells in a peculiar manner, and as wherever he is there he has with him his majesty ; then according to this false hypothesis, it could be said that the whole fulness of the Godhead dwells bodily in all creatures whom God inhabits, but especially in the elect who are the temples of God, then also in them all treasures of wisdom and knowledge are hid, and to them all power in heaven and earth is given, since the Holy Spirit who has all power in heaven and earth is given to believers. But in this manner there would be no distinction between Christ in his human nature, and other holy men ; and he would be deprived of that majesty which as a man or in his human nature he received above all other creatures. For no creature, whether man or angel either could or should say, "All power is given unto me in heaven and in earth." Although God is in the elect in all the fulness of his divinity, which he has everywhere with him, yet he does not dwell in them bodily, nor is he personally united with them, as he dwells bodily in Christ. For on account of the personal union, Christ in his human nature says, Matt. 28 : 18, "All power is given unto me in heaven and in earth." And again John 13 : 3, Jesus knew that the Father had given all things into his hand. So also, Col. 2 : 9, In him dwelleth all the fulness of the Godhead. Ps. 8 : 6, Heb. 2 : 7 *sq.* ; 1 Cor. 15 : 27. (*Form of Concord, Sol. Dec.,* Art. viii, 67–70. See also note to Question 3.)

32. *But did Christ according to his human nature always exert and make use of that divine glory which had been communicated to him?*

Although Christ, according to his assumed human nature, even in its conception and in the

womb of his mother, possessed this communicated divine glory; and although he never lost it or laid it aside, yet, as the Apostle testifies, he "made himself of no reputation," and, in the state of humiliation held it concealed, and made use of it not always, but only as often as seemed good to him. (*Form of Concord, Sol. Dec.*, Art. viii, 26.)

33. *Does Christ now use his state of humiliation?*

No. For now he has ascended to heaven, not merely as every saint has done, but as the Apostle testifies, he ascended above all heavens that he might fill all things, and therefore he reigns not only as *God*, but also as *man everywhere present*, and rules from sea to sea and to the ends of the earth; as the Prophets foretell concerning him, and the Apostles bear witness that Christ everywhere worked with them. Mark 16:19, 20. (*Ib.*, 27.)

Mark 16 : 19, 20. So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God; and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

34. *But does not this conflict with the assertion that Christ ascended into heaven, and sitteth at the right hand of God?*

In no way. For Christ ascended into heaven to sit at the right hand of God, and to reign over all creatures; yet these things did not occur in an earthly manner, but as Dr. Luther has explained it, in a way corresponding to the manner of the right hand of God, which is not a particular circumscribed place in heaven; but is the almighty

power of God, which fills heaven and earth, the possession of which Christ truly assumed in his human nature. (*Augsburg Confession*, Art. iii; *Form of Concord*, Art. viii, 28.)

35. *What yet concerning Christ remains for us to consider?*

As we have hitherto been considering the person of Christ, we must yet treat of his office, which is twofold, viz.: kingly and priestly.

36. *What is Christ's priestly office?*

It is that in which he offered himself to God the Father, as a sacrifice for the sins of the whole world, not only for the guilt of original sin, but also for all the actual sins of men; and by which he has freed us from the captivity of sin, of death, and of the devil, and has introduced us into the liberty of adoption.

Heb. 9 : 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

1 John 2 : 1, 2. If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

A sacrifice not only for original guilt, but also for all the actual sins of men. (*Augsburg Confession*, Art. iii.)

When now it is asked, What do you believe in the second article concerning Jesus Christ? reply briefly, thus: I believe that Jesus Christ, the true Son of God, became my Lord. What is meant then by becoming Lord? It is this: that by his own blood he has delivered me from sins, the devil, death, and all evil. For, before I had neither a King nor Lord, but was held captive under the power and sway of the devil, condemned to death, and bound in sins and blindness.

The sum of this article is, that the word Lord simply signifies Saviour or Redeemer, *i. e.*, he who leads us back from the devil to

God, from death to life, and from sins to righteousness, in which he likewise preserves us. (*Larger Catechism*, Part ii, 27, 31.)

37. *What is Christ's kingly office?*

It is that in which Christ ascended to heaven, and received dominion at the right hand of the Father, so that the devil and all powers being thrust beneath his feet might be forced to obey him; until, ultimately, on the last day, he will separate and divide us from this wicked world, from the devil, death, and sins, and will crown us with eternal glory and honor, as Dr. Luther declares in the Larger Catechism. (*Larger Catechism*, Part ii, 31.)

Ps. 110 : 2. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies.

Acts 3 : 15. And killed the Prince of life.

Heb. 2 : 10. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering.

38. *What is the character of Christ's kingdom?*

It is spiritual and eternal. John 18 : 36. My kingdom is not of this world. Luke 1 : 33. He shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

39. *What benefits do both kingdoms of Christ confer upon us?*

1. Faith; 2. The forgiveness of sins; 3. Justification; 4. Reconciliation with God; Salvation and eternal glory.

ARTICLE IV.

OF CREATION.

1. *What does the word Create signify?*

It means either simply to make something out of nothing, or produce something from a crude and chaotic mass. Figuratively, the Apostle applies it to our spiritual regeneration and sanctification. Eph. 2 : 10. We are *created* in Christ Jesus unto good works. (*Melanchthon and Hunnius.*)

2. *What is creation?*

Creation is an external action of the whole Trinity, by which God, according to his own free will, within six days, brought forth out of nothing, all created objects, both visible and invisible.

3. *How do you prove that creation is a work of the Trinity?*

From Scripture, Gen. 1 : 1, 2. For that the word *said* does not denote merely a perishing word, but the substantial word of God, *i. e.*, the Son of God, is evident from the testimony of John.

John 1 : 1–3. In the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning with God. All things were made by him ; and without him was not anything made that was made.

So also the testimony of Ps. 33 : 6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

4. *Why does the Apostles' Creed ascribe the work of Creation to the Father alone?*

Because in this work the Father especially re-

vealed himself as the Father and Creator of all created things.

5. *Of what material did God create the world?*

In the beginning God created, out of no pre-existing material, the crude and chaotic mass, from which he afterwards produced and formed heaven and earth, and the rest of created things.

Ps. 148 : 5. Let them praise the name of the Lord; for he commanded, and they were created.

Heb. 11 : 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen *were not made of things which do appear.*

6. *What were the especial causes on account of which God created this universe?*

The *impelling cause* was God's infinite goodness, who, inasmuch as he is supremely good, wished to share most liberally with us a portion of this goodness.

John 1 : 3. See Q. 3. Heb. 1 : 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

The *final cause* was that in turn he might be acknowledged and worshipped by his creatures.

Ps. 19 : 1. The heavens declare the glory of God, and the firmament showeth his handy work.

1 Cor. 3 : 22. Whether the world, or life, or death, or things present, or things to come; all are yours.

7. *What was the order of creation?*

Although God, according to his infinite power, in one moment could have created and completed all things in heaven and earth; yet he preferred to produce them in a certain order, and in six

days to construct and furnish the world. The work of each day is expressed by the following verses of George Fabricius:

On the *first day* he brought forth light; on the *second*, established the heavens.

On the *third*, appeared the earth; on the *fourth*, shone sun and moon.

On the *fifth*, he filled the vast orb with its various animals; and on the *sixth*, Adam was formed in his Maker's image and likeness.

ARTICLE V.

OF GOOD AND BAD ANGELS.

1. *Did God create the angels?*

Yes.

Ps. 104 : 4. Who maketh his angels spirits; his ministers a flaming fire.

Col. 1 : 16. By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.

But on what precise day God created them, the Holy Scriptures do not expressly mention; and our ignorance of this matter will not prove of the least disadvantage to us. (*Hunnius.*)

2. *What are angels?*

Spiritual beings whom God has created after his own image in transcendent perfection, wis-

dom, justice, and holiness; so that they may serve him, watch over his elect, and enjoy eternal happiness.

3. *From what material were the angels created?*

They could not have been created from the essence of God, for then they would be gods. Neither could they have been created from the original crude and chaotic mass, for then they would be corporeal. But God, by his almighty power, produced them from nothing.

4. *In what condition were the angels created?*

The angels were created holy and with a free will; but in such a manner also that they had the power to abuse their freedom of will, and incline themselves to evil.

5. *How many kinds of angels are there?*

Two kinds: Good and bad. Those are called good who not only have retained that character in which they were originally created, but also have become so confirmed in good that there is no longer any possibility for them to fall.

6. *How great is the perfection of the angels?*

It is indeed great, but in many ways inferior to that of God. For although the kind of *holiness* which they possess is perfect, yet it is not of such a nature that they can communicate it to any one. On this account, they could not accomplish the work of redemption. So also their *knowledge* is unspeakably great; but yet this is of such a character as to be capable of being increased by the

revelation of the mysteries of the Gospel, concerning which, previous to its publication, according to the eternal counsel of God, even the angels were ignorant. So, also, their *power* is indeed great, yet it is limited in such a manner that it is in every way inferior to the power of God; neither do they derive this power from their own nature.

7. *Are there different orders of angels?*

That there are different orders is evident from the fact, that Scripture calls Michael an *archangel*, and one of the chief princes (Dan. 10 : 13); and mentions some as *thrones*, and others as *dominions*, and others as *principalities*, and still others as *powers* (Col. 1 : 16). But, whether there be nine orders of angels, as the schoolmen taught, or what the distinction between these orders is, we cannot state with any certainty, as on this subject Scripture observes a profound silence.

8. *What is the office of the good angels?*

1. Perpetually to praise God.

Isa. 6 : 3. And one cried unto another and said, Holy, holy, holy is the Lord of hosts ; the whole earth is full of his glory.

2. To execute God's commandments, and to announce his will. This is evident from the history of Hagar, Abraham, and Jacob, and that of the conception and birth both of John the Baptist and of Christ our Saviour.

3. To guard the safety of the pious.

Heb. 1 : 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Ps. 91 : 11. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

4. After death to carry the souls of the pious to Abraham's bosom, or everlasting life.

Luke 16 : 22. The beggar died, and was carried by the angels into Abraham's bosom.

5. Finally, on the last day to attend Christ, the universal judge, to separate the wicked from the righteous, and to consign them to the lake of fire.

Matt. 13 : 40–42. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Matt. 13 : 49, 50; 25 : 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

1 Thess. 4 : 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

Matt. 24 : 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds.

9. *Dare we adore angels, or pray to them?*

No. For they themselves earnestly refuse to receive such worship.

Rev. 19 : 10. And I fell at his feet to worship him, And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God.

10. *As you have said before, that there are bad angels, please to state what they are?*

Bad angels or devils are spirits, originally created by God in the same integrity, righteousness and holiness as the other class of angels; but

who from their own free will having turned away from their Creator, and become his enemies, have been cast from this state and shut up in eternal condemnation.

11. *Whence do you prove this?*

From the Scriptures. For Christ himself spoke thus, John 8 : 44: The devil abode not in the truth. So also, 2 Pet. 2 : 4: God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment. Jude in his Epistle, verse 6, writes that the bad angels did not keep their first estate.

12. *What caused the sin of the devils?*

The devils sinned not on account of any inherent depravity, neither were they induced thereto by any irresistible impulse, or any decree of God; but Satan *sinned of his own.* John 8 : 44. When he speaketh a lie, he speaketh it of his own.

13. *But whence did the sin of the devil originate?*

It originated from the abuse of that free will, with which he was created. This will was moved from its object when, deceived by the contemplation and extravagant admiration of its own angelic dignity and excellency, it deemed obedience to any authority unworthy of itself.

14. *Did the devil in this manner contract the guilt of sin?*

He did. For by this very admiration of him-

self, giving to the creature that obedience which was due to the Creator, he sundered from God, both himself and as many others as he carried away with him into the fellowship of sin. *Pride* therefore *was Satan's sin:* this is evident from the fact that in accordance with his old disposition, he instilled into the souls of our first parents the same sin, *i. e.*, the desire to become gods.

Gen. 3 : 4, 5. And the serpent said, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. (*Luther on Genesis.*)

15. *What are the works and desires of bad angels?*

They are in all things contrary to the works and desires of the good angels. For 1. They do not praise God; but slander him. 2. They pervert the commandments and desires of God; or at least hinder men from performing them. 3. They endeavor to prevent the spread of the Gospel. 4. They lay snares for the pious. 5. They exult over the crimes and eternal punishment of the wicked.

16. *What knowledge do devils possess?*

As the foreknowledge of future events is an attribute belonging only to God, the devils do not possess it, except only in so far as they learn it from divine revelation; or by reasoning from conjectures.

Neither have they any *a priori* perception of the thoughts of men; for this is also an attribute belonging only to God. Neither do they know

those thoughts which the Holy Ghost suggests to the pious.

17. *What power have they?*

Their power is indeed great, but so circumscribed by God's government, that without his permission, they cannot even possess swine (Matt. 8 : 31), or create lice (Ex. 8 : 18).

Matt. 8 : 31. The devils besought him saying, If thou cast us out, suffer us to go away into the herd of swine.

Ex. 8 : 18. And the magicians did so with their enchantments to bring forth lice, but they could not.

18. *Have they any hope of redemption?*

None whatever. For they cannot make satisfaction for their own sins; neither does Christ's satisfaction belong to them, as "he took not on him the nature of angels, but he took on him the seed of Abraham," Heb. 2 : 16; neither will any other price be sufficient for their redemption. Therefore they remain "reserved in everlasting chains under darkness," Jude 6; and although they now suffer punishment, yet on the last day they will have to endure sufferings far more severe.

Matt. 8 : 29. What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before our time?

Matt. 25 : 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

2 Pet. 2 : 4. See answer, Quest. 11.

ARTICLE VI.

OF THE IMAGE OF GOD IN MAN.

1. *What is the image of God in which man was originally created?*

Original righteousness has respect not only to the second table of the Decalogue, but also to the first, which enjoins upon us the fear of God, and confidence and love towards him. Therefore man, as created in this image of God, had not only a uniform disposition of the attributes of the body, but also a surer knowledge of God, and fear and confidence in Him, or undoubted rectitude, the power of exercising these affections, and likewise immortality, and dominion over God's creatures. (*Apology*, Art. ii, 14–18.)

2. *Prove this from the Holy Scripture.*

Scripture bears witness to this when it says, that man was created in the image and likeness of God. Gen. 1 : 26, 27. So also Paul in Eph. 4 : 24, and Col. 3 : 10, shows that this image of God is the knowledge of God, righteousness and truth.

Eph. 4 : 24. And that ye put on the new man which after God is created in righteousness and true holiness (*margin*, holiness of truth). Col. 3 : 10. And have put on the new man which is renewed in knowledge, after the image of him that created him.

3. *Did this image of God remain in man after the fall?*

It did not. For original sin, which all men

have derived from the fall of the first parents, is a corruption of nature so deep and evil, that it surpasses all human comprehension. For which reason, the doctrines of the scholastics, which taught that since Adam's fall our human powers have remained uninjured and untainted, are simply errors and obscurations contrary to this article.

Human reason can neither discover, nor conceive of the extent of this hereditary evil, but as the Smalcald Articles declare, we must learn and believe it from the testimony of the Holy Scriptures. (*Form of Concord, Sol. Dec.*, Art. i, 8.)

4. *How do you prove this?*

First. The fall of Adam was followed immediately by a total want or deprivation of that original righteousness, possessed by him in Paradise, according to which man was created in truth, righteousness, and holiness.

Secondly. The fall was likewise followed by impotence and insensibility in spiritual things, as will more clearly appear when we consider the articles treating of original sin and the free will.

5. *Can the image of God which has been lost, be restored in man?*

Human nature, which by this evil has become perverted, and entirely corrupted, can be healed in no other manner than by the Holy Spirit's work in regeneration and renewal. Nevertheless this work is only begun in us during this life; not until the life to come, will it be completed and brought to perfection. (*Form of Concord, Sol. Dec.*, Art. i.)

ARTICLE VII.

OF PROVIDENCE.

1. *Has God any care or providence over those objects which he has created?*

That there is a Divine Providence, and that God takes care of those objects which he has created, is evident, *first*, from Scripture.

Jer. 10 : 23. The way of man is not in himself; it is not in man that walketh to direct his steps.

John 5 : 17. My Father worketh hitherto, and I work.

Acts 17 : 25. He giveth to all life, and breath and all things.

Heb. 1 : 3. Upholding all things by the word of his power.

Secondly. This is evident also from the wonderful preservation of all created objects; but especially in the preservation of the church, and the pious, from the fury of the world and Satan. (*Melanchthon.*)

2. *What is the providence of God?*

Providence is that work of God, by which he not only knows all things which happen or are carried on, the good as well as the evil; but also sustains and preserves those objects which he has created, and especially furthers the salvation of those who are to be saved; commands, assists and promotes the good deeds of men; and prevents and rebukes their wicked deeds, or so restrains, or permits them, as in the end, contrary to the wish of the devil and the wicked, to use their deeds to promote his glory and the salvation of his elect. (*Hunnius.*)

3. *Why do you say that Providence is not mere knowledge?*

In order to distinguish providence from *prescience.* For prescience embraces only the knowledge of the future, and does not express the cause of that which is foreknown. But Providence, in addition to knowledge, embraces likewise an effective care, disposition, and ordination of future affairs.

4. *Has divine Providence certain grades?*

Three grades are usually assigned to it; the *first* of which is called *general* or *universal Providence*, because it is generally considered as occupied with that upholding of created objects, by which God preserves and sustains the order of nature, or its mode of action, such as the regular motion of the heavenly bodies, the change of seasons, the continued flow of streams, the fertility of the earth and of all living creatures, and other objects of like character.

Another grade called *special*, is that by which all creatures obey the commands and wishes of God.

The *third*, called *peculiar*, is occupied only with the elect; and its consideration belongs to the article which treats of predestination.

5. *In what ways does God by his providence concur in the deeds of all men?*

Especially in three ways. For *first*, God *sustains* the nature which acts; without this sustentation it would not only be unable to act, but

could not exist even for a moment. "For in him we live and move and have our being." Acts 17 : 28.

Secondly. He *grants motion*, or the power of acting, by affording the sources of actions and organs for their performance, such as the mind, the will, and the other powers of the soul, and the members of the body.

Lastly. God concurs by directing the deeds of men, whatever their character may be, to certain good, useful, and salutary ends.

6. *But must not God be regarded the cause of sin, when he grants the power of motion to those who perform wicked deeds?*

By no means. For, in the first place, there is no conflict between these two things: that a being has been created and sustained by God, and that the wicked will of the devil and of man is the cause of sin. Then, there is also a very great difference between a motion in itself, and that sin which adheres to it. For a man's soul is undoubtedly the *immediate cause* of his ability to extend his hand and grasp objects with it; but the *remote* and *first cause* is God himself, who created and fitted the soul for performing such actions by means of the organs of the body. But when a thief extends his hand towards a forbidden object, the impropriety of this motion is not to be ascribed to God, but to the perverted will of the thief.

7. *But as Scripture in various places says that God*

hardens, blinds, hands over to a reprobate mind, must not God, still in some manner be considered as the cause of sin?

By no means. For in these and similar passages, God is introduced to us, not as the author and cause of sin, but as a just judge, who thus punishes persistent contumacy by withdrawing grace and the Holy Spirit from such a man, and leaving him to the power of Satan and his own will. In this manner the will of God concurs, not indeed in the sin itself, but in the end to which he directs the sin, as is clearly proved by the history of Pharaoh.

8. *How are those passages of Scripture to be understood which declare not only that God, but also the devil hardens and blinds men, and even that man hardens and blinds himself?*

The act of hardening is ascribed to God, the devil, and man, evidently in different ways. For God hardens, not by bestowing wickedness, but partly by withholding his grace and mercy; and partly by permitting men to become subject to the power of Satan and his own will. This he does according to his just judgment, thus punishing the persistent contumacy of man.

2 Thess. 2 : 10, 11, 12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send upon them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

9. *How is the devil said to harden?*

The devil hardens and blinds, by urging, and persuading men to sin, and by affording occasion for sinning.

1 Chron. 21 : 1. And Satan stood up against Israel, and provoked David to number Israel.

10. *How is man said to harden himself?*

By freely and eagerly obeying his own desires and the suggestions of Satan, and voluntarily turning away from God. Thus the *devil* suggests; *man* consents; *God* deserts.

ARTICLE VIII.

OF SIN.

1. *Give a generic definition of sin.*

The Epistle of John gives us a concise definition: "*Sin is whatever is contrary to the law of God;*" or as Melanchthon has defined it: Sin is a defect, inclination, or action, conflicting with the law of God, offensive to God, condemned by him, and causing those in whom it is found, unless forgiven, to become subjects of eternal wrath and punishment. (*Melanchthon's Loci.*)

2. *Who is the cause of sin?*

Not God. Ps. 5 : 4. But partly the devil, who both sinned himself, and enticed our first parents

to sin. John 8 : 4. Partly also men themselves who obey the wicked desires and suggestions of their flesh. Rom. 5 : 12.

Ps. 5 : 4. Thou art not a God that hath pleasure in wickedness.

John 8 : 44. Ye are of your father the devil, who is a liar, and the father of it.

Rom. 5 : 12. By one man sin entered into the world, and death by sin. (*Melanchthon's Loci.*)

Concerning the cause of sin, they teach that although God creates and preserves nature, yet that the cause of sin is the will of the wicked, *i. e.*, of the devil and ungodly men, which without the aid of God turns itself from him, as Christ says, John 8, "When he speaketh a lie he speaketh it of himself." (*Augsburg Confession*, Art. xix.)

3. *How many kinds of sin are there?*

There are various distinctions made between sins. The principal divisions are into 1, original and actual; 2, into mortal and venial. Mortal sins are subdivided into sins against conscience, one of which has respect to the Son of man, and another to the Holy Ghost.

4. *What is original sin?*

Original sin is a natural, contagious disease and imperfection, with which all men are born, not only causing us to be destitute of the fear of God, and of confidence in him, and likewise through wicked desires to be entirely depraved, but also making us subjects of eternal condemnation, unless we be born again.

They likewise teach, that since the fall of Adam, all men born after the course of nature, are born with sin, *i. e.*, without the fear of God, without confidence in God, and with concupiscence, and that this disease or fault of origin is truly sin, condemning, and bringing now also eternal death upon those who are not born again by baptism and the Holy Spirit. They condemn the Pelagians and others who say that the fault of origin is not sin, and who, in order to diminish the

glory of the merit and benefits of Christ, contend that man can be justified before God by the strength of his own reason. (*Augsburg Confession*, Art. ii.)

Or, original sin consists not only in a total want or deficiency of all good in spiritual and divine things, but also in the substitution for the divine image of an inner, deep, wicked, inscrutable, and irrepressible corruption of the whole nature, and all its powers, especially of the higher and nobler faculties of the soul, affecting mind, understanding, heart, and will. (*Form of Concord, Sol. Dec.*, Art. i, 11.)

5. *Prove the existence of original sin.*

Gen. 6 : 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen. 8 : 21. The imagination of man's heart is evil from his youth.

Ps. 51 : 5. Behold I was shapen in iniquity, and in sin did my mother conceive me.

Job 14 : 4. Who can bring a clean thing out of an unclean? Not one.

Job 15 : 14, 15. What is man, that he should be clean? or he that is born of woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

John 3 : 6. That which is born of the flesh is flesh.

Rom. 8 : 7. The carnal mind is enmity against God.

Rom. 5 : 12 (see above, Q. 2).

Eph. 2 : 3. We are by nature the childen of wrath.

Original sin is not any fault committed in act, but it closely inheres fixed to man's very nature, substance, and essence. Even if no evil thought had ever arisen in the heart of corrupt man, if no idle word had been spoken, nor wicked deed had been committed; yet the nature has been corrupted by original sin, which is innate in us by reason of our vicious descent, and is the spring of all other actual sins, such as evil thoughts, words, and deeds, as it is written, Matt. 15 : 19, Out of the heart proceed evil thoughts; and at other places, Gen. 6 : 5; 8 : 21, Every imagination of the thoughts of his heart was only evil continually. (*Form of Concord, Epitome*, Art. i, 21.)

First. This hereditary evil is guilt; and hence it is that on account of the disobedience of Adam and Eve, we all are at enmity with God, and are by nature the children of wrath, as the Apostle testifies in Rom. 5 : 12, *sqq.*, and Eph. 2 : 3. Secondly. It is a total want, deficiency and privation of original righteousness or the image of God, according to which at the beginning, man was created in truth, righteousness, and holiness; and, likewise, an impotency, inaptitude, and dulness, by which man is rendered entirely unfit for all divine and spiritual things. (*Form of Concord, Sol. Dec.*, Art. i.)

6. *Is this sin therefore propagated in all men?*

It is. For since the fall of Adam, all men born naturally, are born with sin, *i. e.*, without the fear of God, without confidence in God, and with concupiscence. On this account all men hate God, and are by nature the children of wrath. (*Augsburg Confession*, Art. ii; *Form of Concord, Epitome.*)

7. *What punishments follow this sin?*

Temporal and eternal death, and, in addition, other bodily, spiritual, temporal and eternal calamities and miseries, as well as subjection to the power and dominion of Satan, into whose grievous service man has been delivered because of sin. (*Form of Concord, Sol. Dec.*, Art. i, 13.)

8. *What errors contrary to this article must we shun?*

Two especially. The former of which is that of the Pelagians, and of the Papists, who, to a certain extent, hold to the same opinions. The latter error is that which formerly was held by the Manicheans, and more recently by the Flaccians.

9. *Mention the errors of the Pelagians.*

First. They imagine that original sin is only a fault, which, without any corruption whatever of

our own nature, has been contracted from the transgression of another.

Secondly. That wicked desires are not sin; but only certain conditions or essential properties of nature with which we have been created.

Thirdly. That this defect and hereditary evil is not in the sight of God properly and truly such a sin, as will cause the destruction of him who is not freed by Christ.

Fourthly. That even since the fall, our nature is uninjured, and, indeed, especially in spiritual things, it is still entirely good and pure, and in those things pertaining to its own nature, *i. e.*, in its own natural strength and power, it is perfect and unimpaired.

Fifthly. That original sin is only something external, of almost as little account as a mole or superficial stain; or that it is only a corruption of accidental properties.

Sixthly. That original sin is not a defect, or deprivation, or withdrawal, but only an external hindrance of spiritual power for good, just as if a loadstone were anointed with syrup, in which case its natural strength would not be destroyed, but only weakened.

Seventhly. That on account of the fall of the race, our nature is indeed very much weakened and impaired; yet it has not utterly lost all its goodness; but man, from his natural birth, has still some good left, minute, small and weak though this may be, viz., the capacity, fitness,

ability, power and strength to begin, to work, or to co-operate in spiritual things. (*Form of Concord, Sol. Dec.*, Art. i, 17–23.)

10. *Prove that wicked desire (concupiscence) is sin?*

The Papists, at the time of the presentation of the Augsburg Confession, in opposition to Luther, contended that wicked desire was not sin, but only a punishment. But Luther, on the other hand, defended his position that *it was sin;* and, in so doing, he was right. For Paul says, that he would not have known that lust was sin, except the law had said, Thou shalt not covet. Rom. 7 : 7. Likewise, "I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." (*Apology*, Art. ii, 38, 39.)

11. *Is the position of the Papists therefore correct when they contend that wicked desire is an incitement possessing no moral character?*

By no means. For who could ever say that that has no moral character, which, even though it do not complete its work by obtaining the entire consent of the will, yet leads us to doubt concerning the anger and the grace of God, to be displeased because God does not immediately remove our afflictions, to be filled with wrath, lust, desire of glory, riches, etc.? (*Apology*, Art. ii, 42.)

12. *What are the errors of the second class of errorists, the ancient and the modern Manicheans?*

The errors of the former Manicheans concerning original sin were as follows:

First. In the beginning, the nature of man was indeed created by God pure and good; but now, since the fall, original sin from without has been infused by Satan into our nature, and so mixed with it that it has become essential to it, just as poison may be mingled with wine.

Secondly. That it is not the corrupt man himself that sins, but something else existing in him, which is foreign to his nature; and that God, by his law, does not accuse and condemn our nature itself, but only original sin. (*Form of Concord, Sol. Dec.*, Art. ii, 26.)

13. *It has been stated that the doctrine of the Flaccians concerning original sin is nearly allied to that of the Manicheans; what therefore is it?*

The Flaccians contend that original sin, properly speaking, and without making the least distinction, is the very substance, nature and essence of corrupt man; so that, since the fall, between the corrupted nature considered in itself, and original sin, there is no longer any difference, nor can any distinction be conceived; or, at least in thought, original sin cannot be separated from our nature itself. (*Form of Concord, Epitome*, Art. ii, 19.)

14. *Can you produce arguments by which to refute the position of the Flaccians?*

Yes; and that too from the chief articles of Christian faith, namely, the articles concerning

creation, the incarnation of the Son of God, redemption, sanctification, resurrection, etc. (*Form of Concord, Sol. Dec.*, Art. i.)

15. *How do you prove this from the article concerning creation?*

God created human nature not only previous to the fall, but, even since the fall, he creates, preserves, and sustains the same.

Deut. 32 : 6. Is he not thy father that hath bought thee? hath he not made thee?

Job 10 : 8. Thine hands have made me and fashioned me.

Acts 17 : 28. In him we live, and move, and have our being.

But God is not the creator and preserver of sin; therefore original sin is not the very nature of man, but is something distinct from it. (*Form of Concord, ib.*, 34.)

16. *Prove this also from the article concerning the incarnation of the Son of God.*

The Son of God assumed our very human nature, but he did not assume original sin; so that in all things, except sin, he became like us his brethren. Heb. 2 : 17. (*Form of Concord, ib.*, 43.)

Therefore human nature, even since the fall, and original sin, are not one and the same thing, but are to be carefully distinguished.

17. *Is the same evident also from the article concerning redemption?*

It is. For Christ redeemed that which he assumed. But he did not redeem original sin; and therefore he did not assume original sin. Hence it is necessary to make a great difference between

our nature, which Christ assumed and redeemed, and original sin. (*Form of Concord, ib.*, 43.)

18. *Can this be inferred in the same manner from the article concerning sanctification?*

Yes. For God purifies, cleanses, sanctifies, and saves, not original sin, but man or human nature. (*Form of Concord.*)

Therefore original sin cannot be man himself, unless by a wicked absurdity, too shocking to be heard, some one would wish with these more recent Manicheans to affirm that original sin is baptized in the name of the Holy Trinity, sanctified, and finally saved. (*Form of Concord, ib.*, 45.)

19. *Show this also from the article concerning the resurrection.*

On the last day, the substance of this our flesh, which we now bear, will rise again, cleansed, however, from sin; and in eternal life we will possess and retain the very soul which we now have, but it will not be contaminated by sin. Job 19 : 26. In my flesh I shall see God. (*Form of Concord, ib.*, 46.)

Now, if there be no difference between our corrupt nature and original sin, it would follow that: 1. Either this flesh will not rise again on the last day; or, 2. Sin will rise again on the last day, and exist and remain in the elect throughout eternal life; both of which suppositions directly contradict the article concerning the resurrection. (*Form of Concord, ib.*, 47.)

20. *As original sin is something distinct from human nature, is it a substance or an accident?*

This is by no means an unimportant question, inasmuch as everything which is, is either a substance or an accident, not existing by itself, but in a substance, from which it is entirely distinct. Now, it is clearly evident to all whose minds are not disordered, that sin is not anything subsisting by itself, but only inhering in man in such a manner as to be subject to change. Who, therefore, can hesitate to reply frankly, directly, and openly, that *original sin is not a substance, but an accident?* (*Form of Concord, ib.*, 56.)

21. *What is actual sin?*

Actual sin is every action, whether internal or external, which conflicts with the law of God; as *in the mind*, doubts concerning God; *in the will* and heart, the flames of wicked desires; *and in the members*, all motions and actions contrary to the Divine law. (*Melanchthon's Loci.*)

22. *What is a mortal sin?*

In those who have not been born again, every sin is mortal, whether it be original or actual, internal or external. But in those who have been born again, a mortal sin is either a fundamental error, or an internal action, contrary to the law of God, committed against conscience, and depriving its subject of the grace of God, faith, and the Holy Ghost. (*Melanchthon.*)

23. *What is a venial sin?*

By its own nature, and in itself considered, no

sin whatever is venial; but sin becomes, and is regarded as such, *through and on account of Christ.* (*Melanchthon.*)

A venial sin, therefore, is a fall or action of the regenerate, which conflicts with the law of God, but does not cause the loss of grace, the Holy Ghost, and faith; for those who have been born again, in their spirit strive that they may not be led astray contrary to conscience, and they grieve over their corruption, and believe that for the sake of their Mediator, God regards them with favor, and gratuitously forgives them all their sins, through and on account of Christ.

24. *What is a sin contrary to conscience?*

It is a sin committed by one, who, although warned by conscience, knowingly and willingly perpetrates evil.

25. *What is a mortal sin committed against the Son of man?*

It is either an attack arising from ignorance, made against Gospel truth, by one who has never been a confessor of this truth; or, it is a denial of the same, unaccompanied, however, by any hostile blasphemy, made by one who has confessed the truth, and who has been led into this by infirmity, or the fear of danger.

26. *What is a mortal sin against the Holy Ghost?*

It is a voluntary apostasy or denial of either a portion or the whole of Gospel truth, made by one who has acknowledged his faith in it, and

who, with deliberate purpose, contrary to the testimony of his own heart and conscience, hostilely attacks and despises the ministry of the Holy Ghost, or the means of grace.

27. *Why is it said that this sin against the Holy Ghost is unpardonable?*

Not, indeed, because the impossibility of its forgiveness is such, that the greatness of its guilt exceeds and surpasses the mercy of God and the merit of Christ.

Rom. 5 : 20. Where sin abounded, grace did much more abound.

1 John 1 : 7. The blood of Jesus Christ, his Son, cleanseth us from all sin.

1 John 2 : 2. Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

28. *In what sense therefore is this sin said to be unpardonab*

This sin is never indeed forgiven, but this is the fault of the sinner; because, 1. He voluntarily forsakes Christ, without whom there is no sacrifice for sin; 2. He persistently neglects, despises, and, as it were, treads under his feet, the instruments or means of grace, without which no one can obtain forgiveness of sins; 3, and lastly. This sin is connected with final hardening of the heart, so that with confirmed purpose, the sinner at length knowingly, willingly and recklessly proceeds to attack and blaspheme that truth which he had at one time acknowledged.

29. *Is sin found in those who have become the subjects of the sanctifying influences of the Spirit?*

Paul himself makes a distinction between the sins of the regenerate and the unregenerate. Rom. 8 : 13. If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Here he confesses that in the regenerate there are deeds of the body, *i. e.*, many vicious inclinations, doubts, securities, distrusts, wandering presumptions, and wicked affections; but also that these deeds conflict with the spirit, *i. e.*, with spiritual motions, such as calling upon God, faith, patience, chastity, and other exercises of piety. (*Melanchthon's Loci.*)

ARTICLE IX.

OF THE FREE WILL.

1. *Should we consider the human will in one aspect only?*

No. For its consideration comprehends a treatment of four states: the *first*, before the fall; the *second*, since the fall; the *third*, after regeneration; the *fourth*, after the resurrection of the body. (*Form of Concord, Epitome*, Art. ii, 1.)

2. *In what condition did the free will exist prior to the fall?*

This is stated in Article VI, which treats of the

image of God. Not the least part of this image was man's ability to sin, or refrain from sin, according to his pleasure.

3. *Since the fall is there any liberty remaining to the human will?*

Some. For it has the ability to perform that which, according to civil law, is right, and to choose those things which are subject to reason. In a certain way, it can speak of God, can present an external worship of him, can obey magistrates and parents, and can refrain from murder, adultery, theft, etc. For, as human nature retains reason and judgment concerning things subject to sense, there remains also, to some extent, a choice among these objects, and the liberty and power to perform what, according to civil law, is right. (*Augsburg Confession and Apology*, Art. xviii.)

4. *Why do you say only* "TO SOME EXTENT"?

Because the power of wicked desire is so great, that men obey these evil affections more frequently than a correct judgment; and the devil, who works in the wicked, does not cease to incite this weak nature to various sins. These are the reasons on account of which righteousness, judged even by civil law, is so rare among men.

5. *Since the fall has man any liberty in spiritual things?*

He has not. For since the fall man has lost all power, without the aid of the Holy Ghost, to fulfil the righteousness of God, or spiritual right-

eousness. Because "the natural man receiveth not the things of the Spirit of God;" but this righteousness is fulfilled when the Holy Ghost, through the word, is begotten in the heart. (*Augsburg Confession*, Art, xviii.)

6. *But cannot man prior to conversion to some extent, even though feebly, prepare himself for grace, and receive the word of God, or assent to it?*

He cannot. For Scripture declares that the mind, heart and will of the unregenerate man, in spiritual and divine things, cannot in any manner, from their own natural strength, understand, believe, embrace, think, will, begin, accomplish, perform, work, or co-operate.

In the Smaller Catechism of Dr. Luther, it is thus written: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him; but the Holy Ghost hath called me through the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith; in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ in the one true faith." Likewise in the explanation of the second petition of the Lord's Prayer we find these words: "When is this effected" (namely, that the kingdom of God should come to us), the reply is: "When our Heavenly Father gives us his Holy Spirit, so that by his grace, we believe his holy Word, and live a godly life," etc. These passages affirm that we cannot by our own strength come to Christ, but that God gives us his Holy Spirit, by whom we are enlightened, sanctified, and thus through faith led to Christ, and preserved in him. Here neither our will nor our co-operation is mentioned.

To these words we add those in which Dr. Luther declared his design to remain steadfast in this doctrine to the end. They occur in his Larger Confession concerning the Lord's Supper, and are as follows: "I reject and condemn as pure errors all doctrines which extol our free will; inasmuch as they directly conflict with the aid and grace of the Holy Spirit. For since without Christ, death and sin reign over us, and the devil is our God and prince, there cannot be any

power or virtue, wisdom or understanding, by which we can prepare ourselves for righteousness or life, or seek after it; but it is clearly evident that we are blinded captives and slaves of sin and the devil, and that we perform and think only such things as are pleasing to them, and contrary to God and his commandments." In these words, Dr. Luther, of sainted memory, declares that our free will possesses no power whatever in virtue of which man can prepare himself for righteousness or seek after it. But on the other hand he teaches that man is blinded, and as a captive only can obey the will of Satan, and do those things which displease God. Hence we should not imagine any co-operation of our will in conversion. For it is necessary that man should be divinely drawn, and be born again of God: otherwise there is no thought in our hearts which inclines itself to embrace the Gospel.

Hence that doctrine is incorrect which teaches that the unregenerate man has power sufficient to desire to embrace the Gospel, and be consoled thereby, and that in this manner the human will in its natural condition can to a certain extent co-operate in conversion. (*Form of Concord, Sol. Dec.*., Art. ii, 40.)

7. *Can you prove this from Scripture?*

Yes. For it testifies that in reference to good, man is entirely corrupt and dead, so that since the fall, in his unregenerate nature there is not the least particle of strength left, by which he of his own accord can prepare himself for the grace of God, or can apprehend that grace as offered him, or from and through himself become capable of this grace, or apply himself to it. Nor can he, either entirely or in the least degree by his own strength, confer, act, work or co-operate in anything towards his conversion. But he is the servant of sin, and slave of Satan, by whom he is led about.

8. *By what passages is this declared?*

Concerning the *mind* or intellect of man, we have the following clear testimonies:

1 Cor. 2 : 14. The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.

Eph. 4 : 17, 18. They walk (*i. e.*, unregenerate men) in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Matt. 13 : 13. They seeing, see not ; and hearing, they hear not ; neither do they understand.

Rom. 3 : 12. They are all gone out of the way, they are together become unprofitable : there is none that doeth good, no, not one.

Eph. 5 : 8. Ye were sometime darkness, but now are ye light in the Lord.

Acts 26 : 18. To turn them from darkness to light.

John 1 : 5. The light shineth in darkness.

Eph. 2 : 1. "Who were" (not weak, not feeble, not sick, but) "dead in sins."

2 Cor. 3 : 5. Not that we are sufficient of ourselves, to think anything as of ourselves ; but our sufficiency is of God.

Rom. 8 : 7. The carnal mind is enmity against God. (*Form of Concord, Sol. Dec.*, Art. ii, 9–11.)

9. *Prove the same concerning the human heart or will.*

First. This is evident from the passages already adduced. For how can the unregenerate man will anything in spiritual matters, when he cannot understand what these spiritual matters are.

Secondly. Scripture distinctly declares that the will of the unregenerate man, in divine things, is deeply depraved, and is turned not only from God, but also against God, and toward every evil thing.

Gen. 6 : 5. God saw that the wickedness of man was great in the earth, and that every imagination of his thoughts was only evil continually.

Gen. 8 : 22. The imagination of man's heart is evil from his youth.

Jer. 17 : 9. The heart is deceitful above all things, and desperately wicked : who can know it?

Gal. 5 : 17. The flesh lusteth against the Spirit.

Rom. 8 : 7. The carnal mind is enmity against God.

Rom. 7 : 14. We know that the law is spiritual : but I am carnal, sold under sin. Ver. 22, 23. I delight in the law of God, after the inward man : but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (*Form of Concord*, ii, 17.)

10. *If this be the condition of the unregenerate man, does it not seem as if he could do no more towards his own conversion than a stone or a block?*

The Holy Scriptures in fact compare the heart of the unregenerate to a hard stone, which does not yield to the touch, but resists; likewise to a rough block; and even sometimes to a fierce wild beast: but comparisons of this kind must be understood in their orthodox sense. (*Form of Concord, ib.*, ii, 19. *From Luther.*)

11. *What is the orthodox sense?*

This sense is not,—that since the fall man has ceased to be a rational creature; or, that he is converted to God, without hearing or meditating upon the divine word; or, that in external and civil matters he cannot understand or freely do, or omit to do, that which is right or wrong; but, that in spiritual and divine things, of his own strength, he cannot accomplish anything more toward his conversion than a block or a stone; yea, that on account of his resistance he has less power than these objects. (*Form of Concord, ib.*, ii, 24.)

12. *Is there therefore no aptitude whatever for conversion to be ascribed to man in his unregenerate state?*

With Luther we make a distinction between

aptitude, or active capacity, and *passive capacity*. The former we declare that the unregenerate and unconverted man does not possess; but the latter (*passive*) we grant to him. (*Form of Concord, ib.*, ii, 23.)

13. *What reason have you for such a distinction?*

Because God, by a most severe, but, at the same time, by a most just judgment, utterly cast away for all eternity the wicked fallen spirits; yet, in his unparalleled pity, he wished that the deeply miserable nature of fallen man might become capable of conversion, the grace of God, and eternal life, and might obtain the same; not, indeed, by any natural, active or effective fitness, aptitude or capacity of its own, but from pure grace, through the merciful and effectual working of the Holy Ghost. Therefore passive capacity is very correctly ascribed to unregenerate man.

14. *If man in his own strength does nothing towards his own conversion, who therefore accomplishes it?*

The Holy Scriptures ascribe the conversion of unregenerate man, faith in Christ, regeneration, renewal, and all those things which belong to the effectual beginning and completion of the same, in no manner to the human powers of the natural free will; but they refer it alone, entirely, and wholly, to the divine operation of the Holy Ghost. (*Form of Concord, ib.*, ii, 25.)

15. *Establish this from Scripture?*

Phil. 2 : 13. It is God which worketh in you, both to will and to do.

Acts 5 : 31. A Prince and Saviour for to give repentance to Israel.

2 Tim. 2 : 25. If God, peradventure, will give them repentance.

Phil. 1 : 29. For unto you it is given in behalf of Christ, not only to believe on him.

Eph. 2 : 8. By grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

John 6 : 29. This is the work of God, that ye believe on him whom he hath sent.

Matt. 13 : 11. It is given unto you to know the mysteries of the kingdom of heaven.

Deut. 29 : 4. The Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

The Holy Ghost is a spirit of regeneration and renewal:

Titus 3 : 5, 6. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Ezek. 11 : 19. I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.

Ezek. 36 : 26. A new heart also will I give you, and a new spirit will I put within you.

Deut. 30 : 6. And the Lord thy God will circumcise thy heart, and the heart of all thy seed, to love the Lord thy God.

Ps. 51 : 10. Create in me a clean heart, O God; and renew a right spirit within me.

Eph. 2 : 10. We are his workmanship, created in Christ Jesus unto good works.

James 1 : 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.

John 6 : 44. No man can come to me, except the Father which hath sent me draw him.

Matt. 11 : 27. Neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him.

1 Cor. 12 : 3. No man can say that Jesus is the Lord but by the Holy Ghost.

John 15 : 5. Without me ye can do nothing.

2 Cor. 3 : 5. Our sufficiency is of God.

1 Cor. 4 : 7. What hast thou, which thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

16. *Does the Holy Ghost accomplish the work of conversion, by the use of means, or without them?*

By the use of means. For it has seemed good to God to call to eternal salvation, to draw to himself, to convert, regenerate and sanctify men in no other way than through his word, whether preached or read, and through the proper use of the sacraments. (*Form of Concord, ib.*, ii, 50.)

17. *Show this from Scripture.*

1 Cor. 1 : 21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Rom. 10 : 17. Faith cometh by hearing, and hearing by the word.

John 17 : 20. Neither pray I for these alone; but for them also which shall believe on me through their word.

Acts 10 : 6. He shall tell thee what thou oughtest to do.

Matt. 17 : 5. The eternal Father said concerning his Son, "Hear ye him."

18. *Please to describe the entire mode or process by which God converts men.*

Since the natural strength of man cannot confer any aid, nor bring any assistance whatever, for conversion, God, in his unspeakable goodness and mercy, goes before us, and provides for the proclamation of the Gospel, through which the Holy Ghost designs to accomplish in us the work of conversion and regeneration; and, through the preaching of this word, and meditation upon it, he enkindles faith; so that all these are gifts and operations of the Holy Ghost alone. (*Form of Concord, ib.*, ii, 71.)

19. *How therefore does the human will concur in the work of conversion?*

It certainly does not concur, either as an efficient or as a co-operating cause, or as a cause without which the work would not be accomplished. For which reason the doctrine concerning the three efficient causes is rejected. (*Form of Concord, ib.*, ii, 90.)

20. *How then does it concur?*

It concurs only as the subject to be converted, in which the Holy Ghost works conversion and regeneration; towards which work the will of man does nothing, but only suffers God to work in it, until it is regenerated. (*Form of Concord, ib.*, ii, 90.)

21. *To conclude, state how many causes of conversion there are.*

Not more than two: one, the *efficient principal* cause, the Holy Ghost; the other, the word of God, which is the instrument employed by the Holy Ghost in the work of conversion. The intellect and will of the unregenerate man, constitute only the subject of conversion. (*Form of Concord, ib.*, ii, 90.)

22. *In conversion is the will therefore entirely passive?*

With Luther, we state that in conversion man's will is entirely passive, if those new notions be considered which the Holy Ghost without the will of man begins in the heart, and through which he effects conversion. But, after conversion, the renewed will is the instrument and

organ of the Holy Ghost, so that it not only apprehends grace, but also co-operates in the succeeding acts of faith. (*Form of Concord, ib.*, ii, 89.)

ARTICLE X.

OF THE LAW OF GOD.

1. *How is the law of God divided?*

Into three divisions, viz.: the ceremonial, the judicial or forensic, and the moral law.

2. *What is the Ceremonial Law?*

It is the external arrangement of sacrifices, and of the whole Levitical cultus, which served not only to distinguish the Jewish people from other nations, but also to foreshadow Christ and his benefits, and through faith truly to apply him to the elect and believing.

3. *Has the Ceremonial Law been abolished? and if so, why?*

It has been abolished:

(1.) Because God himself established it only for a certain time, and for a certain nation, the Israelites, again and again in Exodus and Leviticus repeating these words: "Ye shall observe these things in *your* generations."

(2.) Because the Ceremonial Law possessed only the type and shadow of Christ, who was to be born at some future time. Hence, since he has

come in the flesh, these types and shadows have necessarily been abolished.

Heb. 10 : 1. The law had a shadow of good things to come, and not the very image of these things (*i. e.*, of the body and blood of Christ).

(3.) Because God himself promised a new covenant.

Jer. 31 : 31. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah. And : In that he saith a new covenant, he hath made the first old, Heb. 8 : 13. (*Melanchthon's Loci and Examen.*)

4. *What is the Forensic or Judicial Law?*

It is the political constitution, which prescribes the manner of observing judicial trials, and maintaining external discipline among the Israelitish people.

5. *Has this law also been abolished?*

It has:

(1.) Because it was adapted only for a certain time and for a certain form of government, namely, the Jewish.

(2.) Because the Jewish commonwealth was to continue only until the time of Christ. Therefore, this law could not be perpetual.

Gen. 49 : 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be.

(3.) Because the Gospel does not remove any political institutions, which are in any manner in accordance with the Divine will and justice.

Matt. 22 : 21. Render therefore unto Cæsar, the things which are Cæsar's · and to God, the things that are God's.

Rom. 13 : 1. Let every soul be subject unto the higher powers. For there is no power but of God.

6. *What is the Moral Law or the Ten Commandments?*

The Moral Law is doctrine revealed to us by God, enjoining upon us what we ought to be, what we ought to do, and what to omit to do, requiring perfect obedience towards God, and declaring his wrath against all those not affording such perfect obedience, and the eternal death with which he will punish them. (*Melanchthon's Loci.*)

7. *Have we not a knowledge of this law by nature? Why then do you say that it is doctrine revealed to us by God?*

The Divine Law is indeed inscribed upon the hearts of men, so that human reason naturally has some knowledge of it; but, as Paul says, there is a veil upon the hearts of men, which means that the false impression has taken possession of their minds, that external and civil works can satisfy the demands of the law. Therefore, there was a necessity for a new revelation, which through the ministry of Moses was made in the desert, by the giving of the Ten Commandments. (*Form of Concord*, Arts. v and vi; *Apology*, Art. iii.)

Rom. 2 : 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another.

8. *What therefore do the Ten Commandments require?*

Not only external civil works, which a rational man can in some manner perform, but also other works placed far above the utmost power of reason, viz., to truly fear, love and call upon God. (*Apology*, Art. iii; *Form of Concord*, Art. v.)

9. *How many uses has the Moral Law, and what are they?*

Generally speaking, the Divine Law has three uses. One is *political*, that external discipline and decency may to a certain extent be preserved against lawless and reckless men. Another use is *pedagogical*, to lead sinners to a knowledge of sin. A third use is *didactic*, that those, who have been regenerated by God's Spirit, and converted to the Lord, and in whom the veil of Moses has now been removed, may learn how to walk in true piety, and to have a certain fixed rule according to which they both can, and ought to conform their whole life. (*Form of Concord*, *Epitome*, Art. vi, 1.)

10. *What necessity is there of a law for those who are regenerate, inasmuch as they are so free, that even as the sun of itself without any compulsion performs its regular course, so they also of themselves by the impulse of the Holy Ghost, do that which God requires of them?*

Although believers truly converted to God, and justified, are freed from the curse of the law, and hence both truly are free, and are correctly said to be so, yet they ought to exercise themselves daily in the divine law.

Ps. 1 : 2. His delight is in the law of the Lord, and in his law doth he meditate day and night.

For the law of God is like an exceedingly bright mirror, in which the will of God, and those things which please him, are most clearly set before our eyes. (*Form of Concord, Sol. Dec.*, vi, 4.)

11. *But has not the Law been framed for the righteous?*

Not indeed for the righteous, but for the unrighteous, as the Apostle testifies: yet this should not be understood as implying that the righteous should live without law. But this is the true and genuine meaning of the words of Paul: that the law cannot destroy by its curse, those who through Christ have been reconciled with God; and that by its restraint it cannot become burdensome to the regenerate, inasmuch as they according to the inner man delight in the law of God, and of their own accord perform its works. (*Form of Concord, ib.*, vi, 5.)

12. *But why have the regenerate need of the Law as an instructor?*

Because the renewal and sanctification of their mind in this life is only begun, and not completed; so that the old Adam with all his mental and physical strength always inheres in their nature. (*Form of Concord, ib.*, vi, 7.)

13. *Prove this from the Scriptures.*

The Apostle says concerning himself (and he surely had been born again): I know that in me (that is, in my flesh) dwelleth no good thing: for

to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil, which I would not, that I do. . . . I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. Rom. 7 : 18, 19, 23.

So also in Gal. 5 : 17. The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

On this account the regenerate need not only the constant admonition, teaching, and threatenings of the law, but also its chastisements, so that their sloth may be removed, and they may obey the Holy Ghost, as it is written: It is good for me that I have been afflicted; that I might learn thy statutes. Ps. 119 : 71.

Also, 1 Cor. 9 : 27. I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway. So also, Heb. 12 : 8. If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. (*Form of Concord, ib.*, viii, 9.)

14. *Can any other reason be assigned, on account of which the Law should be urged in the church and upon the regenerate?*

Yes. For on account of the old Adam, who still firmly inheres in all their powers, it can easily happen that the regenerate by a pretext of

private devotion in matters of religion can frame something, or can select for themselves forms of worship, not instituted by the word of God: or that they can easily imagine or persuade themselves that their life and works are entirely pure and perfect. Hence the law not only by its warnings and threats, but also by its punishments and chastisements, forces the old Adam to obey the Spirit, and brings him into captivity to itself. Yea, just as in a mirror, it shows that all things in the regenerate, while they remain still *in this life*, are imperfect and impure, so that they must join in the confession of the Apostle: "I know nothing by myself, yet am I not hereby justified." 1 Cor. 4 : 4. (*Form of Concord, Epitome*, vi, 4; *Sol. Dec.*, vi, 21.)

15. *But does not the Gospel afford this to the regenerate?*

Yes, the Gospel affords this in part; but in a far different manner from the Law. For the Law indeed declares that it is the will and command of God, that we should walk in a new life, but it does not give us the power and ability by which we can begin and yield this new obedience. But the Holy Ghost who is given, not through the preaching of the law, but through the preaching of the Gospel, renews man's heart. (*Form of Concord, Sol. Dec.*, vi, 11.)

16. *Does the Holy Ghost accomplish this by the use of means or without them?*

By the use of means. For he uses the ministry of the law for the purpose of thereby teaching the regenerate, and in the Ten Commandments showing them what is the will of God, and what is pleasing to him, so that they may know by what good works to fulfil those things in which "God had before prepared that they should walk." Eph. 2 : 10. (*Form of Concord, ib.*, 12.)

17. *Do the works of the Law and the works of the Spirit therefore differ?*

Greatly. But the distinction arises from the diversity of men who strive to live according to the law and will of God, some of whom are not as yet regenerated, but others are regenerated. (*Form of Concord, ib.*, 16.)

18. *What relation do the works of the unregenerate sustain to the law of God?*

An unregenerate man who lives to a certain extent in conformity with the law of God, and therefore performs the works of the law only because they have been commanded, affords this obedience either from fear of punishment or hope of some reward. He, therefore, is still under the law as a slave, and his works, St. Paul properly calls, works of the law. (*Form of Concord, ib.*, 16.)

19. *What relation do the works of the regenerate sustain to the law of God?*

When a man has been regenerated by the Holy Ghost, and has been freed from the law, *i. e.*, from the constraint of the law, and is led by

the Spirit of God, he both lives according to the unchangeable will of God revealed in the law, and, so far as he has been regenerated, does all things with a free and ready spirit. Such works are not properly called works of the law, but works and fruits of the Spirit. For these are the men who are no longer under the law, but under grace. Rom. 6 : 14. (*Form of Concord, Sol. Dec., ib.*, 17.)

20. *Can the regenerate obey or fulfil the moral law, and thus be justified?*

That they cannot is very evident from what has already been said. For the good works of the regenerate in this life, on account of sin inhering in the flesh, are imperfect and impure. And although, according to the inner man, they perform those actions which are pleasing to God; yet they constantly and incessantly have to strive with the old Adam, who, like an ungovernable and obstinate animal, lusts against the Spirit, and therefore must be restrained not only by the teachings, exhortations and threatenings of the law, but also by its blows and punishments, so impossible is it to obey or fulfil the law. (*Form of Concord, ib.*, 24.)

21. *In how many ways did Christ fulfil the moral law?*

Principally in four ways: 1. By explaining the true sense of the law. Matt. 5.

2. By affording it perfect obedience.

Rom. 5 : 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

3. By taking upon himself the curse of the law.

Gal. 3 : 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

4. By bestowing upon us his own righteousness, and that obedience which he afforded the law.

2 Cor. 5 : 21. He hath made him to be sin for us who knew no sin, that we might be the righteousness of God in him.

ARTICLE XI.

OF THE GOSPEL.

1. *What is the Gospel?*

The Gospel is doctrine divinely revealed and full of consolation, treating of the mercy of God, and the gratuitous remission of sins, through and on account of the merit of Christ apprehended by faith.

The Gospel, properly so called, is doctrine, teaching what man, who is unable to satisfy God's law, and who on that account is condemned, ought to believe, namely, that Jesus Christ made expiation and satisfaction for all sins, and, without respect to any merit of the sinner, has obtained for him forgiveness, righteousness before God, and eternal life.

But when the Law and Gospel, and so also when Moses as the teacher of the Law, and Christ as the teacher of the Gospel, are compared with each other, we believe, teach and confess that the Gospel

is not a preaching of repentance, convicting of sin, but that properly it is nothing else than that joyful announcement and proclamation full of comfort, which does not convict or terrify, but, on the other hand, consoles consciences against the terrors of the law, bids them look to the merit of Christ alone, and by its sweet message concerning grace and the favor of God obtained through the merit of Christ, again restores them to peace. (*Form of Concord, Epitome*, Art. v, 5, 7.)

Inasmuch as man has not satisfied God's law, but transgressed it, and his whole nature, with all his thoughts, speeches, and deeds, conflicts with its requirements, and hence he has become subject to the wrath of God, all temporal calamities, and eternal death, the Gospel, properly so called, teaches what this most miserable sinner ought to believe, in order to obtain the forgiveness of his sins before God; namely, that the Son of God, our Lord Jesus Christ, took upon himself the curse of the law, and by his full satisfaction atoned for all our sins, in order that through him alone we might be reconciled with God, by faith obtain the forgiveness of sins, be freed from death, and all other punishments of sin, and be eternally saved.

For whatever consoles fearful hearts, whatever offers favor and the grace of God to transgressors, is properly called the Gospel, the joyful message that the Lord God does not wish to punish our sins, but on account of Christ, to forgive us. (*Form of Concord, Sol. Dec.*, Art. v, 20.)

2. *As there are differences between the Law and the Gospel, please to enumerate them in order.*

First. They differ as to the manner in which the knowledge of each has been communicated. For the law is *naturally* known, inasmuch as God has implanted and impressed some knowledge of it upon the minds of men. Rom. 2: 14, 15. But the Gospel is a mystery hidden from the ages.

Rom. 16 : 25, 26. Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, ma known to all nations for the obedience of faith.

3. *What is another difference between the Law and the Gospel?*

Secondly. They differ as to their *subject-matter.* For the law comprises commandments, and teaches what we ought to be, what we ought to do, and what to omit to do. Deut. 6 : 5. But the Gospel comprises the promises of grace.

John 3 : 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

4. *State the third difference between the Law and the Gospel.*

Thirdly. They differ in the *form of their promises.* For the promises of the law are compensatory, arising from a debt, where there is a just proportion betwen labor and reward. But the promises of the Gospel are purely gratuitous, every reference to our works being entirely excluded.

Rom. 4 : 4, 5. Now to him that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. (*Melanchthon's Loci.*)

5. *State the fourth difference.*

Fourthly. They differ in their *object.* For the law was made for the careless, the obstinate, lovers of pleasure, hypocrites, and the old Adam; inasmuch as he still seeks to obtain mastery over the regenerate.

1 Tim. 1 : 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and

for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, etc. Gal. 5 : 17 (Art. x, Q. 13).

But the Gospel was given for the contrite, cast down both by the knowledge and fear of divine wrath, in other words, the poor in spirit.

Is. 61 : 1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach glad tidings unto the meek, he hath sent me to bind up the broken-hearted, etc. Luke 4 : 18.

6. *State the fifth difference.*

Fifthly. They differ in their *effects.* For the law accuses, terrifies, works wrath and condemnation.

Rom. 4 : 15. The law worketh wrath.

But the Gospel is the power of God unto salvation to every one that believeth.

Rom. 1 : 16; Rom. 5 : 16. The free gift is of many offences to justification.

7. *Finally, what distinction between Law and Gospel is involved in the controversies of the present day?*

Concerning this last distinction, or what is the same, concerning the definition of the Gospel, properly so-called, a controversy was agitated in former years by the Antinomians, who contended that properly the Gospel is not only the doctrine concerning the grace of God, but also that it is at the same time the preaching of repentance, convicting men of the sin of unbelief. (*Form of Concord, Epitome*, v, 1; *Sol. Dec.*, v, 2.)

8. *Do you not thus charge the Apology of the Augsburg Confession with error, which, in Article XII, distinctly affirms that the sum of the preaching of the*

Gospel is to convict of sin and to apply the forgiveness of the same?

Not only does the Apology of the Augsburg Confession make this statement, but also the sainted Luther and other orthodox theologians thus wrote and taught; but they adhered to these phrases in another and a far different sense from that in which they were afterwards used by the Antinomians. For the Apology and others use the word Gospel in a *general* sense for the whole Christian doctrine; but not in a *special* sense, as the Antinomians receive it. (*Form of Concord, Sol. Dec.*, Art. v, 27.)

9. *I see that the decision of this controversy depends upon understanding in the same sense these terms which have a twofold meaning. Will you therefore please to explain it?*

The equivocation involved is twofold. The word Gospel has a twofold meaning; and so also the word repentance. For the word Gospel, both in the Holy Scriptures and in the writings of the older and later theologians, is used and received in two senses. For, *first*, it signifies the whole doctrine taught by Christ during his ministry upon earth, and by his command published in the New Testament, embracing both the explanation of the law and the announcement of the grace of God. (*Form of Concord, Epitome*, Art. v, 6; *Sol. Dec.*, v, 3.)

This is affirmed in Mark 1 : 1. The beginning of the Gospel of Jesus

Christ . . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Mark 16 : 15. Preach the Gospel to every creature.

But the word Gospel is used also in another sense, which is indeed its more correct signification, to distinguish it from the Law. In this sense it signifies the joyful announcement of the gratuitous remission of sins on account of Christ. In respect to this signification, Christ himself distinguishes these two forms of doctrine from each other.

Mark 1 : 15. *Repent* ye, and believe the *Gospel.*

10. *Apply this distinction to the controversy of which we have been speaking.*

If the word Gospel be received and used in its general signification, without any distinction between Law and Gospel, as referring to the entire doctrine treating of Christ, then that is a correct definition which defines it as the preaching of repentance and the remission of sins. But if the Law and Gospel be compared with each other, as if we would compare Moses the teacher of the Law, with Christ the teacher of the Gospel, and thus the word Gospel be used in its *restricted signification;* then the Gospel is *not* the *preaching of repentance* convicting of sin, but properly nothing else than that most joyful announcement, and preaching full of comfort, which does not convict, or terrify, but consoles consciences against the terrors of the Law, and bids them look to the merit of Christ alone, and by its sweet message

concerning the grace and favor of God obtained through the merit of Christ, again restores them to peace. (*Melanchthon's Loci.*)

11. *How many significations has the word repentance in the Holy Scriptures?*

In the Holy Scriptures it has not always one and the same signification. For in some parts of Scripture, it denotes *the entire conversion of man to God;* as where Christ says (Luke 13 : 3), Except ye *repent*, ye shall all likewise perish.

Luke 15 : 7. Joy shall be in heaven over one sinner that *repenteth.*
Matt. 3 : 2. Saying, *Repent* ye, for the kingdom of heaven is at hand.
Luke 3 : 8. Bring forth therefore fruits worthy of repentance.
2 Pet. 3 : 9. Not willing that any should perish, but that all should come to repentance.

But in other passages of Scripture, it is used in a restricted sense, and denotes *only one part of conversion*, namely contrition, or the soul-distressing knowledge of sin. (*Form of Concord, Sol. Dec.*, Art. v, 7–9.)

12. *How can I know when the word repentance is used in its general, and when in its restricted sense?*

It is used restrictedly, when we find repentance and faith, or repentance and the remission of sins, spoken of in connection. In passages of this kind, to repent signifies nothing else than to come with soul-distressing grief to a true knowledge of sin, and afterwards to abstain from the commission of sins.

Mark 1 : 15. Repent and believe the Gospel.
Luke 24 : 47. And that repentance and remission of sins should be preached in his name.

Acts 20 : 21. Testifying both to the Jews and Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

13. *Apply likewise this distinction to the present controversy.*

Received in the former sense, the word repentance refers at the same time to the doctrine both of the Law and the Gospel; but in a different manner.

But in the latter sense, it refers to the law alone; from which alone is the knowledge of sin.

Rom. 3 : 20. For by the law is the knowledge of sin.

14. *But can the Law therefore convict men of that unbelief, of which it knows nothing?*

Yes, it can. For the Law convicts of unbelief, inasmuch as it proves, accuses and condemns every doubt or distrust of the Word of God, and therefore also of the word of the Gospel. (*Form of Concord, Sol. Dec.*, Art. v, 19.)

ARTICLE XII.

OF JUSTIFICATION.

1. *What is the signification of the word to justify as used in this article?*

It means the same as *to release from sin* and the eternal punishment of sins, or to declare righteous; in which sense this word is sometimes used in the Scriptures.

Prov. 17 : 15. He that justifieth the wicked, and he that condemneth the righteous, even they both are abomination to the Lord.

Isa. 5 : 23. Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him.

Rom. 8 : 33. Who shall lay anything to the charge of God's elect? It is God that justifieth (*i. e.*, who releases from sins). (*Form of Concord, Epitome*, Art. iii, 7; *Sol. Dec.*, Art. iii, 17.)

2. *How do you define man's justification before God?*

Justification is a work of God, by which, out of pure grace, or gratuitously, he releases from sin the sinner who believes in Christ; grants him forgiveness of the same, and so imputes the righteousness of Christ to him, that being most fully reconciled and adopted as a son, he is freed from the guilt and punishment of sin, and obtains eternal blessedness.

3. *How many parts does our righteousness before God include?*

Two; one of which is *privative.* For God *removes* that which exists in us, *i. e.*, out of mere grace, without any regard to our works, he forgives sins. Another is *positive.* For God gives us what does not exist or inhere in us, *i. e.*, he imputes to us the righteousness of Christ's obedience. Both of which parts are expressed in Scripture by the one word, *imputation.* Rom. 4 : 2–6. Hence our righteousness is called imputative.

Rom. 4 : 2–6. For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God mputet h righteousness without works.

4. *In order to understand these things more fully I desire to know what you consider the causes of our justification?*

There are three causes of our justification: 1. The grace of God; 2. The merit of Christ; 3. Faith, which in the promise of the Gospel accepts these divine blessings. (*Form of Concord, Sol. Dec.*, Art. iii, 25.)

5. *What do you understand by the grace of God?*

Not an infused condition of love, as the Papists imagine; but the gratuitous and truly paternal favor of divine mercy, and the immense love of God, through which he, moved by no merit whatever of ours, was led to pity us; and determined, on account of the merit or obedience alone of the Son, appropriated by faith, to receive believers into grace, to pardon their sins, and at length to save them eternally. (*Form of Concord, Sol. Dec.*, Art. iii, 30, 62.)

6. *Does Scripture also define the grace of God in this same manner?*

Precisely.

Eph. 2 : 4, 5, 7. God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), that in the ages to come he might show the exceeding riches of his grace in his kindness towards us.

2 Tim. 1 : 9. Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and *grace*, which was given us in Christ Jesus before the world began.

Titus 3 : 5. According to his mercy he saved us.

Rom. 3 : 24. Being justified freely *by his grace*, through the redemption that is in Christ Jesus.

7. *Why do you refer to the merit of Christ as one of the causes of justification?*

For two reasons. *First.* Because grace and the mercy of God have their source in Christ, and without this merit of Christ they are applied to no one.

Secondly. Because Christ alone trod the wine-press of divine wrath, Isa. 63 : 3; and liberated us from the power of death and hell, Hos. 13 : 14; from the curse of the law, Gal. 4 : 5; from the servitude of death, and the dominion of him who has the power of death, namely, the devil; because by his obedience he made us righteous, Rom. 5 : 19; 10 : 4; and, finally, because the merit of Christ has satisfied divine justice.

Isa. 63 : 3. I have trodden the wine-press alone; and of the people there was none with me.

Hos. 13 : 14. I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction.

Gal. 4 : 4, 5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.

Rom. 5 : 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. 10 : 4. For Christ is the end of the law for righteousness to every one that believeth.

Gal. 3 : 13. Christ has redeemed us from the curse of the law, being made a curse for us.

8. *What do you understand by the merit of Christ?*

I understand the *obedience* of Christ, not only that in which by means of his entire passion and death, he obeyed the Father, but also that, in which for our sake, he of his own accord sub-

jected himself to the law of God, and fulfilled it; so that God, on account of this entire obedience which, both by his actions and sufferings, Christ afforded for us, forgives our sins, accounts us as good and righteous, and bestows upon us eternal salvation.

Rom. 5 : 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (*Form of Concord.*)

Therefore that righteousness which God out of pure grace imputes to faith or believers, is the obedience, suffering and resurrection of Christ, by which he satisfied the law on our behalf, and atoned for our sins. For since Christ is not only man, but also God, in one undivided person, in himself he was no more subject to the law than he was to death, inasmuch as he was the Lord of the law. On this account, his obedience (including not only that in which he obeyed his Father in all his suffering and death, but also that in which on our behalf he subjected himself to the law, and fulfilled it) is imputed to him for righteousness, so that God, on account of the entire obedience which Christ, in laboring and suffering, in life and death, afforded his heavenly Father for us, forgives our sins, accounts us as good and righteous, and bestows upon us eternal salvation. (*Form of Concord*, Art. iii, 14–16.)

9. *Is Christ our righteousness according to his divine nature only, or according to his human nature only, or according to both?*

Not according to his divine nature only, as Osiander imagined; neither according to his human nature only, as Stancarus fancied. But Christ is our righteousness, according to both natures, because he is our righteousness, in his sole, entire and perfect obedience, as *God and man.* For his human nature alone without his divine, neither by its obedience, nor by its suffering, could have made satisfaction to an eternal

and almighty God for the sins of the whole world, and thus have appeased his infinite wrath. A divine nature, too, alone, without a human nature, could not have fulfilled the office of a mediator between God and man.

For even if Christ had been conceived by the Holy Ghost and been born without sin, and in his human nature alone had fulfiled all righteousness, and yet had not been true and eternal God, the obedience and suffering of his human nature could not be imputed to us for righteousness; and, on the other hand, if the Son of God had not become man, his divine nature alone could not be our righteousness. Wherefore, we believe, teach, and confess, that the entire obedience of the entire person of Christ, which he afforded on our behalf, even to the most ignominious death upon the cross, is imputed to us for righteousness. (*Form of Concord*, Art. iii, 56.)

10. *Show from the Scriptures that Christ is our righteousness according to both natures?*

Isa. 35 : 4. Your *God* will come with a vengeance, even God with a recompense; he will come and save you.

Jer. 23 : 6. The *Lord* our righteousness.

Rom. 8 : 32. God spared not *his own Son*, but delivered him up for us all.

Gal. 4 : 4. God sent forth his Son, made under the law, to redeem them that were under the law.

1 John 3 : 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

2 Cor. 5 : 19. God was in Christ reconciling the world unto himself.

Col. 1 : 20. God in Christ, having made peace through the blood of his cross, through him to reconcile all things unto himself; by him I say, whether they be things in earth or things in heaven.

1 Tim. 2 : 5. One mediator between God and men, *the man Christ Jesus.*

11. *Why do you mention faith among the causes of justification?*

Because faith alone is that *means* and *instrument* by which we can appropriate and receive the grace of God, the merit of Christ, and that righteous-

ness found in him which alone can endure God's judgment. (*Form of Concord, Sol. Dec.*, Art. iii, 10.)

For faith does not justify because it is such a good work, or such an excellent virtue, but because in the promise of the Gospel, it apprehends and embraces the merit of Christ; for if we wish to be justified by this merit, it should be applied to us through faith. (*Form of Concord, Sol. Dec.*, Art. iii, 13.)

Neither contrition, nor love, nor any other virtue, but faith alone, is the only means and instrument, by which we can apprehend and receive the grace of God, the merit of Christ, and the forgiveness of sins, all of which blessings are offered us in the promise of the Gospel. (Art. iii, 31.)

12. *What is justifying faith?*

Justifying faith is not mere historical knowledge of Christ; but it is a great gift of God, by which, in the Gospel, we correctly recognize Christ as our Redeemer, and trust in him, that alone on account of his obedience, we obtain the gratuitous forgiveness of sins, are considered holy and righteous in the sight of God the Father, and obtain eternal salvation. (*Form of Concord, Epitome*, Art. iii, 6.)

13. *Do the Holy Scriptures speak in the same manner of justifying faith?*

They do. For that faith is not mere historical knowledge or only a general assent (which is afforded, likewise, by the children of the world, yea, even by the devils themselves, who are not on this account justified), is clearly evident from one passage, James 2:19. Thou believest that there is one God; thou doest well: the devils also believe and tremble. (*Augsburg Confession*, Art. xx.)

14. *Ought not justifying faith therefore to be defined by knowledge?*

It should. For this very knowledge or general assent is an essential requisite presupposed in saving faith.

Isa. 53 : 11. By his *knowledge* shall my righteous servant justify many.

15. *How do you prove that in addition to this, faith is likewise a firm trust?*

That justifying faith is likewise a trust apprehending the promise of the Gospel, is evident from the fact that Scripture calls it πληροφορία, *i. e.*, a sure conviction of the mind concerning our salvation.

Rom. 4 : 21. And being fully persuaded that what he had promised, he was able also to perform.

Col. 2 : 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of the understanding.

Heb. 6 : 11. We desire that every one of you do show the same diligence to the full assurance of hope to the end.

In other passages it is called πεποίθησις, full trust.

Rom. 8 : 38. For I am persuaded that neither death, nor life, nor principalities, nor powers, etc., . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2 Cor. 3 : 4. Such trust have we through Christ to Godward.

Eph. 3 : 12. In whom we have boldness and access, with confidence, by the faith of him.

Likewise, παρρησία, a trust of divine grace and mercy without any fear or timidity.

Eph. 3 : 12. (Above.)

Heb. 3 : 6. But Christ as a Son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

1 John 2 : 28. And now, little children, abide in him, that when he shall appear we may have confidence.

Likewise, ὑπόστασις and ἔλεγχος, an immovable basis and foundation, an argument without doubt, by which the believer is convinced in his conscience of the certainty of those things which he believes.

Heb. 11 : 1. Now faith is the substance of things hoped for, the evidence of things not seen.

16. *What is the true and proper object of justifying faith?*

The special promise of the Gospel concerning the gratuitous forgiveness of sins, through and on account of the merit of Christ, appropriated by firm trust; or, what is essentially the same, the object of justifying faith is the merit of Christ offered in the promise of the Gospel. (*Form of Concord, Sol. Dec.*, Art. iii, 13.)

17. *Prove from Scripture that man is justified by faith?*

Rom. 3 : 28. We conclude that a man is justified by faith without the deeds of the law.

Gal. 2 : 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.

Phil. 3 : 9, 10. And be found in him, not having mine own righteousness, which is of the law, but that which is through *faith;* the righteousness which is of God *by faith*, that I may know him and the power of his resurrection.

Eph. 2 : 8, 9. For by grace are ye saved through faith ; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. (*Apology*, Art. ii.)

18. *But may not these passages, perhaps, mean that*

faith affords a beginning of justification, which afterwards is perfected and completed through works?

By no means. For that this is not so, is clearly evident from the fact that Paul writes that Abraham was justified before God, by faith alone without works, and through a mediator. This, too, is said of him, not only when he had just been converted from idolatry, and had not as yet any good works, Gen. 11:31; but even afterwards, when, renewed by the Holy Ghost, he was endowed with many excellent gifts.

Gen. 15:6. And he believed in the Lord; and he counted it for righteousness.

Rom. 4:3–6 (see above, Q. 3.)

Heb. 11:8, *sqq.* By faith, Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed, etc. (The Apostle here shows this by a number of examples.) (*Form of Concord, Sol. Dec.*, Art. iii, 33.)

The apostle then raising the question, On what then did Abraham's righteousness before God rest? replies in these words, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Even as David also says, Blessed is the man to whom the Lord grants acceptable righteousness without works. (*Form of Concord, Sol. Dec.*, Art. iii, 34.)

19. *As in this article, there is a frequent use of exclusive particles,* BY FAITH ALONE, ONLY THROUGH FAITH, *etc., I desire to know for what reason their use should be retained?*

Especially for three reasons:

I. To entirely exclude from this article all our works, whether preceding or following our justification, or contemporaneous with it, with all their worth, and all trust in them.

II. That this office and characteristic may be peculiar to faith alone, and may remain so, viz., that faith alone, and nothing else whatever, may be that means and instrument by which we appropriate, receive and apply to ourselves the grace of God, and the merit of Christ, promised in the Gospel.

III. That neither renovation, nor sanctification, nor any other powers, be so confounded in the article concerning justification, as by any reason, pretext or name, to be considered either as a form, or a part, or a cause of justification, or as in any way necessary or belonging to this work. (*Form of Concord, Sol. Dec.*, Art. iii, 37–39.)

20. *Can faith, therefore, exist without works?*

It cannot. For faith and good works are not separated from one another in such a manner, as that faith can exist for any length of time, or even at any time, in connection with a wicked purpose; but there is a distinction between the two with respect to order, to causes and effects, to antecedents and consequences. (*Form of Concord, Sol. Dec.*, Art. iii, 41.)

21. *Explain this more plainly?*

Good works do not precede faith, but follow

it. For when a person has already been justified, then he is also renewed and sanctified by the Holy Ghost; from which renewal good works immediately follow as the fruit. Therefore, just as Luther says, faith and works harmoniously agree, and are inseparably connected; nevertheless, faith alone without works appropriates the blessing, although it is never alone. (*Form of Concord, Sol. Dec.*, Art. iii, 41.)

22. *Still one difficulty troubles me, and that is, that James* 2:22 *declares that man is not justified by faith, but by works. How do you explain it?*

James does not contradict Paul: this admits of *two* proofs. For, in the *first* place, Paul considers faith in the sight of God, as alone apprehending the merit of Christ, and thus being reckoned by God as righteousness. But James is considering the question as to in what manner, or by what sign, man could recognize and distinguish, either in himself or others, a true and living from a dead and hypocritical faith. On this account James calls that faith dead, which is not followed by good works and the fruits of the Spirit. (*Apology of Augsburg Confession*, Art. iii.)

23. *What is the other cause of the diversity between Paul and James?*

It consists in this, that Paul treats of men who *are to be* justified before God, in whose case faith alone, appropriating the grace of God and merit of Christ, can avail anything: but James treats of men who have already been justified through

faith, but who are to be recognized in this world by means of their good works.

ARTICLE XIII.

OF PREDESTINATION.

1. *How does the eternal foreknowledge of God differ from his eternal predestination?*

The foreknowledge or foresight of God is that by which he foresees and foreknows all things before they happen; it comprehends all creatures, the wicked as well as the good. But God's eternal election or predestination to salvation does not at the same time refer both to the good and the wicked, but only to the children of God who have been elected and ordained to obtain eternal life before the foundations of the world were laid, as the apostle testifies, saying, He predestinated us unto the adoption of children by Jesus Christ to himself. Eph. 1 : 5. (*Form of Concord, Sol. Dec.*, Art. xi, 3–5.)

2. *Where must we seek for the true doctrine concerning the eternal predestination of God?*

Not certainly in any hidden heavenly and inscrutable decree of God; as if nothing further were required for the eternal predestination of God than that he should foresee what and how many men would obtain salvation; and who and how many would eternally perish; or, as if God

would appoint a military review, and would say: *this* one is to be saved, but *that* one is to be condemned; *this* one shall continue persevering in faith until the end, but *that* one shall not persevere. Such thoughts as these certainly produce and strengthen in the minds of men either security and impenitence or anguish and despair. (*Form of Concord, Sol. Dec.*, Art. xi, 9.)

3. *Ought we to regard and follow the judgment of our reason concerning the eternal predestination of God?*

It should be shunned and avoided in every manner, for it suggests thoughts of this kind: If God has chosen me to eternal salvation, I cannot be condemned, whatever I may do. But, on the other hand, if I have not been chosen to eternal life, whatever good I may do, evidently will be of no profit to me; for all my efforts will be useless. These and similar thoughts either give us over to an Epicurean form of life, or cast us into despair. (*Form of Concord, Epitome*, Art. xi, 9.)

4. *Whence therefore must we seek for the correct doctrine concerning the eternal predestination of God?*

From the revealed word of God; but not from the word of the Law, since it works wrath, Rom. 4:15, but only from the word of the Gospel, which leads us to Christ, that book of life in whom all are written, who obtain eternal salvation; and which explains every decree, purpose, will, and ordination of God. (*Form of Concord, Sol. Dec.*, Art. xi, 12, 13.)

5. *What is eternal predestination?*

Predestination or election is a purpose or decree of the divine will made from eternity, by which God out of pure mercy chooses in Christ to eternal life, and saves all those who truly believe in him, and persevere in faith unto the end; whilst all the rest, on account of persistent unbelief, are assigned to eternal damnation.

6. *In order that you may define this more fully, please to show what God in this his eternal counsel and determination has decreed.*

The decree or purpose of the divine will concerning predestination, comprises eight distinct grades, which are: redemption, the call, conversion, justification, sanctification, preservation amidst all trials, final confirmation, and glorification.

7. *What has God decreed concerning redemption?*

He decreed that the whole human family should be truly redeemed, and reconciled with God through Christ. (*Form of Concord, Sol. Dec.*, Art. xi, 15.)

8. *What has God decreed concerning the call?*

That by means of the word and sacraments, the merit of Christ and his benefits should be offered, presented and distributed to all men. (*Ib.*, 16.)

9. *What, concerning conversion?*

That by his Holy Spirit through his preached word, heard and meditated upon, he will be efficacious in us, to turn our hearts to true repentance, and to preserve us in the true faith. (*Ib.*, 17.)

10. *What, concerning justification?*

His eternal purpose is to justify, to receive into grace, and to adopt as sons and heirs of eternal life, all who truly repent, and by true faith embrace Christ. (*Ib.*, 18.)

11. *What has God decreed concerning sanctification?*

That he will sanctify in true love, all those who have been justified by faith. (*Ib.*, 19.)

Eph. 4 : 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

12. *What, concerning preservation?*

God in his eternal counsel has likewise determined in the midst of their manifold and various infirmities, to defend those whom he has justified, against the devil, the world, and the flesh, to guide them in his ways, and if they should fall to raise them up, so that in afflictions and temptations they may obtain sure consolation, and be preserved unto life. (*Ib.*, 20.)

13. *What, concerning confirmation to the end?*

His eternal decree is that he will carry on, and establish, and preserve unto the end, that good work which he has begun in them: if they only lean firmly upon his word as on a staff, implore his aid in fervent prayers, persevere in the grace of God, and use faithfully and well those gifts which have been received. (*Ib.*, 21.)

14. *What, concerning glorification?*

God likewise has decreed in his eternal counsel, that he will save in another life, and adorn with

eternal glory, those whom he has chosen, called and justified. (*Ib.*, 22.)

15. *But perhaps God has made these decrees only in a general manner, without any special reference to the elect?*

God has prepared salvation for his children not only in a general manner, but he has also mercifully foreknown each and every person of the elect who would be saved through Christ, has elected him to salvation, and decreed that in the manner of which we have spoken, by means of Divine grace, gifts and efficacy, he will make him partaker of eternal salvation, and will aid and promote, establish and preserve him. (*Ib.*, 23.)

16. *But do all these eight requisites belong to the decree of election?*

They do. For not one of these dare be excluded or omitted, when we treat concerning the purpose of God, predestination, election, and ordination to eternal life. (*Ib.*, 24.)

17. *Show from Scripture that God so pitied the human race that he wished all to be saved.*

The Gospel clearly teaches that God has included all under unbelief, that he might have mercy upon all. (Rom. 11 : 32.)

John 3 :16. God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

So also Paul:

God will have all men to be saved, and to come unto the knowledge of the truth. (1 Tim. 2 : 4.)

And Peter:

2 Pet. 3 : 9. The Lord is not willing that any should perish, but that all should come to repentance.

18. *Did God wish to redeem through his Son all men without any distinction?*

Undoubtedly.

Is. 53 : 6. The Lord hath laid on him the iniquity of us all.

Rom. 5 : 18. As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

2 Cor. 5 : 15. He died for all.

1 Tim. 2 : 6. Who gave himself a ransom for all.

1 John 2 : 2. He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Hence Christ invites all sinners to himself, and promises to restore them. He also seriously wishes that all men should come to him, and permit themselves to be cared for and relieved. In his word he offers himself to them as Redeemer, and desires that they should hear this word; he promises also to grant them the power and work of the Holy Ghost, and divine aid, so that they may remain firm in faith, and obtain eternal life. (*Form of Concord, Epitome*, Art. xi, 8.)

19. *Prove that God by his Gospel has made provision for the calling of all men to Christ?*

This is clearly evident from the fact that Christ commanded "that repentance and remission of sins should be preached in his name among all nations," Luke 24 : 47; that, "the sound of the preached word went into all the earth, and their words unto the ends of the world," Rom. 10 : 18; Ps. 19 : 4; that the Gospel "was preached

to every creature which was under heaven," Col. 1 : 23; that he commanded all nations to be baptized, Mark 16 : 15; that he commanded all to partake of the cup of blessing, Matt. 26 : 27; and finally, from the promise, that the Holy Ghost with his presence and efficacy would accompany the word when preached, heard, and carefully laid to heart. (*Form of Concord, Sol. Dec.*, xi, 28.)

Luke 24 : 47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Col. 1 : 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.

Ps. 19 : 4. Their line is gone out through all the earth, and their words to the end of the world. Rom. 10 : 18.

Mark 16 : 15. Go ye into all the world, and preach the Gospel to every creature.

Matt. 26 : 27. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it.

20. *But is God actually in earnest in making this universal call?*

God forbid that we should entertain the idea, that this call, which is offered to us through the Gospel, is a matter of deception or fancy; but we confidently affirm, that God has revealed to us his actual will, viz., that in those whom he calls through the Gospel, he will be efficacious, in order that they may be enlightened, converted, and saved. And indeed so much in earnest is God in this desire, that he follows with tears the impenitence of those who perish, and in a most solemn manner testifies that he does not wish the death of those who die, but desires to gather them as a

hen gathereth her chickens. (*Form of Concord, Sol. Dec.*, xi, 29.)

Ezek. 18 : 23. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live.

Ezek. 33 : 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.

Matt. 23 : 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

21. *Is the eternal election of God equally universal with his mercy, redemption, and call?*

By no means. For to this Christ refers in the passage: *Many* are called, but *few* are chosen. For we must in no manner imagine that the term elect includes those who despise, resist, blaspheme and persecute the word of God; who when hearing it, harden their hearts against its influences; who strive against the Holy Ghost; who without repentance persevere in sin, and who do not truly believe in Christ. (*Form of Concord, Epitome*, xi, 12.)

22. *But why is this election particular?*

Because, just as God in his eternal counsel, ordained that the Holy Ghost through the word, should call, enlighten, convert, justify, and bring to eternal salvation all those who embrace Christ in true faith; so also in his eternal counsel, he decreed that he would harden, reject, and give over to eternal condemnation, those who, called through

his word, reject the call, resist the Holy Ghost (desiring to work in them effectually through the word), and obstinately persevere in their frowardness. (*Form of Concord, Sol. Dec.*, Art. xi, 39.)

23. *The cause of this particularity does not rest therefore with God?*

Your inference is correct. For the cause that many are called, but few chosen, is not the divine call which is made through the word, as if God were unwilling that all should be converted and saved through himself. In this manner we would assign to God two wills, as if he who is eternal truth could contradict himself, or could speak one thing, whilst in his heart he was concealing another. Such hypocrisy, when found in men, God condemns and punishes. Why? Because the consequence of this would be an overthrow of the foundation of our faith, which depends alone upon the word of God, inasmuch as from it we are rendered certain concerning God's will in reference to our salvation. (*Form of Concord, Epitome*, Art. xi, 12; *Sol. Dec.*, Art. xi, 39.)

24. *What therefore is the reason that the eternal election of God is particular and not universal?*

The cause lies in the wickedness and frowardness of men themselves. For but few seriously receive the word of God, and obey it sincerely. The greater portion despise the word, and are not willing to be present at the marriage supper of the king. Many, indeed, at first receive the word with great joy; but afterwards they fall away

again, and wickedly turn themselves from God's holy commandment. (*Form of Concord, Sol. Dec.*, Art. xi, 40, 41.)

25. *In whom is the election made?*

In Christ alone. Eph. 1:4. God hath chosen us in Christ, before the foundations of the earth were laid. V. 6. He hath made us accepted in the Beloved.

Hence the entire Holy Trinity, Father, Son, and Holy Ghost, leads all men to Christ, the book of life, that they may search and find in him the eternal predestination of the Father. On this account Christ himself has said, No man cometh unto the Father, but by me. John 14:6. I am the door; by me if any man enter in, he shall be saved. John 10:9. (*Form of Concord, Sol. Dec.*, Art. xi, 66.)

26. *But as Christ is the Redeemer of all men, and as election is made in Christ, dare we not say that all men have been elected in Christ, and consequently that election is universal?*

In the decree of election, Christ is considered not only as a universal Mediator, but also as men apprehend him by an act of faith. For he himself announces the will of his heavenly Father, and our election to eternal life, in these words: *Repent* ye and believe the *Gospel*, Mark 1:15; and in another place, *This is the will of him that sent me, that every one which* SEETH THE SON, *and* BELIEVETH *on him, may have everlasting life.* John 6:40. And elsewhere: *God so loved the world that*

he gave his only begotten Son, that WHOSOEVER BELIEVETH IN HIM *should not perish, but have everlasting life.* John 3 : 16. (*Ib.*, 67.)

27. *Do you therefore state that God has elected men with respect to foreseen faith?*

What else should I state, when the Holy Scriptures with such exceeding clearness, declare this truth? The Apostle certainly affirms, Eph. 1 : 5, that God has predestinated us unto the adoption of children. But now Christ gives the power to become sons of God, not to those who have been born of blood, or of the will of the flesh, or of the will of man, but of God, *i. e.*, according to the interpretation of John, those who believe on his name. John 1 : 12. Hence the Saviour, John 17 : 20, describing the elect, says, "Neither pray I for these alone; but for them also which shall believe on me *through their word.*" 2 Thess. 2 : 13. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and *belief* of the truth." In 1 Tim. 1 : 16, the Apostle speaks of the elect as those "which should hereafter *believe* on Christ to life everlasting." James 2 : 5. "Hath not God chosen the poor of this world, *rich in faith?*" Hence the Epitome of the Form of Concord correctly infers that God in his eternal counsel has decreed to save none but those who confess his Son, Jesus Christ, and truly believe in him. (*Form of Concord, Sol. Dec.*, Art. xi, 67.)

28. *But inasmuch as he does not grant faith to all,*

does not God seem to be the cause of the unbelief of all who do not accept Christ?

God forbid that we should state that he refuses faith, and consequently salvation, to any one. But, on the other hand, rather that those who have been rejected, are the cause, and bear the guilt, of their own destruction; since they have heard the word, not with the intention or purpose to learn it seriously and for their own wants; but, on the contrary, to despise, blaspheme, and deride it, and resist the Holy Ghost, who, through the word, desires to work in them. (*Form of Concord, Epitome*, Art. xi, 12.)

29. *You have mentioned perseverance among the marks of the elect; hence, I wish to know whether the elect can be sure of their perseverance in faith?*

Yes; they are perfectly sure of it. For, *in the first place*, they know that election and salvation are founded only upon Christ, against whom the gates of hell cannot prevail.

This doctrine affords us also excellent comfort. For how great is God's kindness, in that he was so anxious concerning the conversion, righteousness, and salvation of each Christian, and so faithfully provided thereto, that before the foundations of the world were laid, he consulted, and then already in his own hidden purpose, determined, how he would call and lead me to salvation, and preserve me therein. In what manner? In that he wished to secure my salvation so firmly as to bring it within his eternal purpose, as into a most firm citadel, which cannot fail or be overthrown, and thus placed it for preservation in the almighty hand of our Lord Jesus Christ, whence no one can pluck us. John 10 : 28. Therefore Paul bases the certainty of our blessedness upon the ground of the divine purpose, since from the fact that we are called according to the purpose of God, he infers that "no one can separate us from the love of God, which is in Christ

Jesus our Lord." Rom. 8 : 28, 39. (*Form of Concord, Sol. Dec.*, Art. xi, 45.)

Secondly. The Holy Ghost also dwells in the elect, as in his own temple; and he is not inactive in them, but leads them to obey the divine commandments, and, likewise, bears witness to them that they are the children of God. (*Form of Concord, Sol. Dec.*, Art. xi, 73.)

Finally. They know with certainty that God hears them when they call upon him. Luke 11 : 13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (*Ib.*, 72.)

30. *But cannot the elect fall from the grace of God?*

They can; but in such a manner that by the power of the Holy Ghost, through true repentance and faith, they again return to God and to life. For, unless they would return, they would not be in the number of the elect, but only in the number of those who believe for a time, and in the time of temptation fall away, and are condemned.

31. *Is the number of the elect fixed?*

In God's foreknowledge, or rather in his divine omniscience, it is; but it is not fixed by any unalterable and immutable decree. For there is no doubt but that God, long before the existence of the world, most exactly and certainly foreknew, and also that he even now knows, who among

the called will believe in Christ, and who will not believe; who among the converted will persevere in faith, and who will not; and who, having fallen, will commit still more grievous sins, and perish in their crimes. Hence, undoubtedly, God fully knows the number of those who will be saved, and of those who will be condemned. (*Form of Concord, Sol. Dec.*, Art. xi, 55.)

ARTICLE XIV.

OF GOOD WORKS.

1. *Is it the will of God that believers should abound in good works?*

No one denies that all men, and especially those who have been born again and renewed by the Holy Ghost, should perform good works.

Matt. 5 : 16. Let your light so shine before men, that they may see your good works and glorify your Father, which is in heaven.

2 Cor. 9 : 8. That ye may abound to every good work.

1 Thess. 4 : 7. For God hath not called us unto uncleanness, but unto holiness.

Eph. 2 : 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.

And as it is impossible for a good tree to bring forth evil fruit, Matt. 7 : 18, it is in like manner impossible, that one justified by faith, should be destitute of good works.

We also believe, teach, and confess, that all men, but especially those born again and renewed by the Holy Ghost, should perform good works. (*Form of Concord, Epitome*, Art. iv.)

In the first place, as to this article, there is no dispute amongst us, in regard to the following points, namely, that it is the will, arrangement, and command of God, that believers are to abound in good works. (*Form of Concord, Sol. Dec.*, Art. iv.)

2. *What are good works?*

Good works are those inward and outward actions, enjoined by God, and comprehended in the ten commandments, which faith, wrought by the Holy Spirit, enables the regenerate to perform, to the glory of God, and as an evidence both of our obedience, and of our gratitude to Him.

3. *Then you maintain that no works are truly good, save those which have been commanded by God himself?*

Certainly; for those are not truly good works, which every person, of his own mind, thinks out for himself, or which are done after the ordinances of men, but only those which God himself has prescribed and enjoined in his Word.

Deut. 12 : 32. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. What things soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

4. *How are truly good works performed?*

Such good works are not performed of our own natural powers, but only when a person is reconciled to God through faith, and renewed by the Holy Ghost, or as Paul says, new created in Christ Jesus unto good works. (See *Form of Concord*, as above.)

5. *Do good works, then, please God, and if so, why?*

Good works please God, and are agreeable unto him, on account of our Lord Jesus Christ, who is apprehended by faith, which faith causes the person of man to be acceptable and well-pleasing to God. (*Form of Concord*, as above; *Apology*, Art. iii.)

6. *Are not the good works of the heathen pleasing to God?*

Those works which belong to the preservation of external discipline, and which are performed even by unbelievers, and the unconverted, although they are praiseworthy in the eyes of the world, and besides are rewarded by God with temporal possessions in this world: yet, since they do not proceed from true faith, are indeed sin in the eyes of God, that is, they are tainted with sin, and are considered by God sins and impurities, because the person is not reconciled to God: for an evil tree cannot bring forth good fruits. And, whatever does not proceed from faith is sin. Rom. 14: 23. (See *Form of Concord*, Part ii, *Sol. Dec.*)

7. *What reasons can be assigned why good works must be performed?*

Good works must be performed:

(1.) Because of the divine injunction.

(2.) For the exercise of faith.

(3.) As a confession of one's faith.

(4.) Out of gratitude.

(5.) On account of the rewards which have been graciously promised them.

For good works must be done, because God has enjoined them, furthermore for the exercise of faith, as a confession, and out of gratitude. For these reasons good works must necessarily be performed, which although they are done in the flesh, not as yet entirely renewed, retarding the operations of the Holy Ghost, and infecting them with some of its own impurity; yet are holy works and pleasing to God, because of faith, and are sacrifices and governmental acts of Christ, who thus exhibits his kingdom to the world. For in them he sanctifies the heart, represses Satan, and in order to preserve the Gospel among men, opposes the confession of the saints to the realm of the devil, revealing his power in our weakness. (*Apology*, Art. iii.)

8. *Are these rewards of good works the grace by which we are justified?*

They are not: for, we receive the grace of God, the forgiveness of sins, justification and everlasting life, only through faith, not by our merits.

The rewards of good works are therefore correctly defined, partly, as temporal possessions in this life, partly, as the degrees of glory in the life to come. But these rewards themselves do not depend on the merit of our works, but depend solely on the grace of God, who has promised them.

9. *Can we, then, earn our justification and everlasting life by good works?*

Not in the least. *First.* For we receive the forgiveness of sins and justification solely through faith in Christ, as Christ himself says, Luke 17: 10, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do."

Secondly. "The idea that good works are meri-

torious, obscures the glory of Christ, since men exhibit these works of theirs to God as the price by which they are redeemed, and as their atonement." (*Augsburg Confession*, Art. vi.)

"Whoever, then, thinks to effect this by works, and to merit grace, despises Christ, and seeks a way of his own unto God, contrary to the Gospel." (*Augsburg Confession*, Art. xx.)

Thirdly. "Affrighted consciences do not find peace in such works; on the contrary, whilst they in real terror constantly heap one good work on another, they finally despair, because they can find no work that is pure enough; so that the law constantly accuses and condemns them." (*Apology*, Art. iii.)

Fourthly. "Those who rely on their good works, never attain to the knowledge of God, but, angry themselves, rather flee from a condemning and punishing God: besides, they never think that they are heard. But faith shows that God freely forgives and hearkens for the sake of His Son." (*Augsburg Confession*, Art. xx.)

Finally, it is opposed to Holy Scripture, which testifies that we are justified and saved solely through faith, without works, as was shown in the preceding article. (*Apology*, Art. iii.)

10. *Are good works necessary or not?*

It is clearly evident from what has been already said that good works are necessary, not indeed for salvation, but because of other reasons. For, they are required of believers, as fruits of faith: and

faith without love is dead, although love is not the cause of our salvation. (*Form of Concord*, Art. iv; *Augsburg Confession*, Art. xx.)

11. *Does not this seem to conflict with the liberty of the children of God, inasmuch as their works are not necessary, but free and voluntary?*

These two by no means conflict with each other; a matter which becomes perfectly clear, so soon as a double distinction is observed. For, in the first place, the word "necessary" is used to denote an absolute necessity, or a compulsion. In the second place, the word "necessary" is used in a conditional sense, meaning an obedience, which we owe to God, and which is shown because of God's arrangement, command, and will. In the primary sense, the necessity abolishes all freedom of action; but in the latter it is subordinate to this freedom. (*Form of Concord*, *Epitome*, Art. iv; *Sol. Dec.*, Art. iv.)

12. *Which is the other distinction?*

This concerns the word "free" or "freedom," which is used in a special and general sense. Taken in its special sense, it is opposed to necessity and constraint; but taken in a general sense, it is set over against the regulation, command, and duty of the law; for the law is not strictly opposed to freedom, but they are subordinate the one to the other.

13. *Adapt these distinctions to the question at issue, and show whether good works are necessary or free.*

If these distinctions are observed, it is clear that the works of the regenerate are both free and necessary. But they are necessary, not from the necessity of constraint, but only from the necessity of command, or of that obedience due to God which true believers, in so far as they are born again, show, not from constraint or compulsion of the law, but of a willing spirit, because they are no longer under the law, but under grace. (*Form of Concord*, *Epitome*, Art. iv.)

Again: these works are free, the word free being taken in its special sense, in so far as the regenerate work with a voluntary mind; but they are not free in such a way, "as if it were arbitrary with a regenerate man to do good or to abstain from it, as he wished, and yet retain faith, even if he intentionally remained in sin." (*Form of Concord*, *Epitome*, Art. iv.)

14. *If good works are necessary, does it follow that they are necessary for salvation?*

In former years, soon after the death of our sainted Luther, there were some who made use of such expressions as these: "Good works are necessary to salvation; it is impossible to be saved without good works; no one has ever been saved without good works." But these expressions have met with the disapproval and condemnation of the orthodox, from sure and weighty reasons, as being such as deviate from the form of sound words. (See *Form of Concord*, *Epitome*, Art. iv; also *Sol. Dec.*)

15. *Mention these reasons.*

(1.) These expressions directly conflict with the doctrine of the exclusive particles, *i. e.*, the words with which St. Paul excludes our works and merit from the article of justification. For St. Paul excludes our works and merits entirely from that article, and ascribes everything solely to the grace and mercy of God, and to the merit of Christ, assuring us of the blessedness only of that man to whom God imputes righteousness without works. Rom. 4 : 6.

(2.) Such expressions as the above deprive troubled and afflicted consciences of the true comfort of the Gospel, and give rise to doubt concerning the grace of God.

(3.) Expressions of this character increase temerity and a false delusion of one's own righteousness, and a confidence in our own worthiness. (*Form of Concord, Sol. Dec.*, Art. iv.)

(4.) They were taken from the Formula of the Interim, and therefore orginated with declared enemies of the truth. (*Form of Concord*, as above.)

(5.) Our sainted Luther rejected and condemned these expressions on the part of the false apostles, who led the Galatians into error, also on the part of the Papists, Anabaptists, and finally of some others. (*Form of Concord*, as above.)

16. *Do not good works sustain faith, righteousness, and salvation?*

No. "For faith does not take hold of righteousness and salvation in such a way as afterward

to transfer its office to works, so that the latter must thereafter sustain faith, righteousness, and salvation; but faith is the real and only means by which righteousness and salvation are not only received but also sustained."

"We believe, teach, and also confess, that works do not sustain faith and salvation in us, but that the Spirit of God alone maintains salvation in us through faith, of whose presence and indwelling the good works are witnesses." (*Form of Concord, Sol. Dec.*, Art. iv; *Epitome*, Art. iv.)

17. *Can you prove this from Holy Scripture?*

St. Paul, Rom. 5 : 1, 2, ascribes unto faith the access to grace, and not merely this but also the fact that we persevere in grace and boast of future glory; that is, he ascribes to faith alone the beginning, the middle, and the end, saying: Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace *wherein we stand*, and rejoice in the hope of the glory of God. (*Form of Concord, Sol. Dec.*, Art. iv.)

Rom. 11 : 20. Well; because of unbelief they were broken off, *and thou standest by faith.*

Col. 1 : 22, 23. To present you holy, and unblamable, and unreprovable, in his sight : if ye continue in the *faith* grounded and settled.

1 Peter 1 : 5. Who are kept by the power of God through faith unto salvation.

18. *If good works are not necessary to salvation, are they then injurious and destructive to salvation?*

"If any one were to mingle his good works with the article of Justification, fix his righteousness or his trust in salvation on them, therewith to merit the grace of God, and thereby to be

saved; St. Paul himself says, thrice repeating it, that to such a man his good works may not only become useless and a hindrance, but also destructive to salvation." (*Form of Concord*, as above.)

Phil. 3 : 7, 8. But what things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.

19. *In this manner good works would in themselves be injurious and pernicious.*

You draw a wrong inference reasoning from that which is accidental to that which is essential. For, through that which is accidental, it happens that good works are injurious; in so far, namely, as a false confidence is put in them contrary to the express word of God. Nevertheless, it is not on this account lawful to maintain, simply and without reservation, that good works are injurious to believers or to their salvation. For this expression, thus unrestrictedly stated, is false and offensive; by it discipline and honesty is weakened, and a rude, wild, secure, Epicurean life introduced and strengthened. (*Form of Concord*, as above.)

ARTICLE XV.

OF REPENTANCE AND CONFESSION.

1. *Can those who have relapsed after baptism again become partakers of the grace of God?*

The Novatians long ago denied that those who had fallen after baptism could be restored to grace. Our church differs from such, and teaches, that those who have sinned after baptism, can at any time, provided they repent, obtain forgiveness of sins, and that absolution shall not be denied them by the church. (*Augsburg Confession*, Art. xii.)

2. *Do the Holy Scriptures also teach thus?*

Yes; for this is the real object of the Gospel, to proclaim to the penitent the grace of God and the gratuitous forgiveness of sins, and this not merely once, but as often as a poor sinner heartily repents of his sins. Thus saith the Lord, Ezek. 18 : 30, 32: "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. For I have no pleasure in the death of him that dieth,—wherefore turn yourselves and live ye." Thus the Saviour intrusts the office of the keys to the apostles and ministers of the church, Matt. 18 : 18, saying, "Whosesoever sins ye remit they are remitted unto them; and whosesoever sins ye retain, they are retained." John 20 : 23. Accordingly, he speaks not only of those who are not yet regenerate, but also of those who have fallen after baptism. Thus Peter, who was filled with repentance and sorrow, because of his denial of the Lord, and Thomas, who repented of his unbelief, received grace and the forgiveness of sins.

3. *What is repentance?*

Repentance or conversion to God is the con-

trition of the heart because of our sin, and the trust which assuredly promises to itself the forgiveness of sins, reconciliation, justification, and quickening for Christ's sake, combined with the firm resolve to begin a new obedience. (*Melanchthon.*)

4. *Of how many parts does repentance consist?*

Of two; namely, contrition because of sin, and faith. (*Melanchthon.*)

5. *Is not the new obedience a part of repentance?*

The new obedience or good works follow genuine penitence, sorrow, and faith. They do not therefore constitute a part of repentance, but are rather its fruits and effects. (*Melanchthon.*)

6. *What do you understand by contrition or penitence and sorrow?*

"We say, that contrition or true penitence is this, when the conscience is affrighted, and begins to feel its sin and the great anger of God at sin, and sorrows that it has sinned." (*Apology*, Art. v.)

7. *Can you prove this from Holy Scripture?*

Yes; for Holy Scripture speaks of these terrors of conscience. Ps. 38 : 4. "For mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me." Ps. 6 : 3. "O Lord, heal me: for my bones are vexed. My soul is also sore vexed." And Hezekiah, Is. 38 : 13. "As a lion, so will he break all my bones."

8. *What do you understand faith to be?*

Nothing else than the firm confidence, that all

our sins are forgiven us, through and on account of the merit of Christ, freely, and without any merit of our own.

9. *Whence must true contrition arise?*

The preceding article shows this: namely, from the law alone, whose sum and office it is to reprove of sin. "For by the law is the knowledge of sin." Rom. 3 : 20. "The law worketh wrath." Rom. 4 : 15. "Nay, I had not known sin, but by the law." Rom. 7 : 7. (*Apology*, Art. v.)

10. *Does contrition merit anything?*

The Papists indeed maintain that men merit grace by such pains and terrors, if they still love God. But this is false and erroneous; for how are men to love God amid such great terrors, whilst they are experiencing the terrible and unspeakable wrath of God? Nay more, these terrors are so far from meriting grace, that they will rather bring men to despair, if they remain alone, as is proved by the history of Saul and Judas.

11. *What then is needed besides contrition, if the latter is to prove salutary?*

The other part of repentance is required, namely, faith in Christ. For in such terrors the Gospel of Christ must be held up, in which forgiveness of sins is graciously promised through Christ. (*Apology*, Art. v.)

Hence contrite hearts must believe that their sins are graciously forgiven for Christ's sake. This faith raises up the contrite, strengthens and

animates them, according to the Word: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5: 1. This faith obtains the forgiveness of sins; this faith justifies before God.

12. *How many parts do the Papists assign to repentance?*

These three: contrition of heart, confession of the lips, and satisfaction by works, with this comfort and assurance, that when a person, truly contrite, confesses and performs satisfaction, he thereby merits forgiveness, and pays a full ransom before God. (*Smalcald Articles*, Part iii, Art. iii.)

13. *What do you think of these three parts?*

I am of the opinion, that they, at least as they are explained by the Papists, are not founded on Holy Scripture, and that it is impossible, yea, even wicked, to observe them.

14. *What kind of contrition do the Papists exact?*

In the first place, such as sorrows not only in general over all sins, but which is afflicted in particular at every individual sin, and in such a manner that a man does not receive forgiveness of every sin for which he has not experienced contrition. In the second place, they fancy that if a person cannot have such *contrition*, he must at least experience *attrition*, that is, semi-contrition, or the beginning of contrition.

Finally, if any one should say that he cannot experience such contrition, they ask him if he does not wish for it; if he reply in the affirma-

tive, they regard this as contrition, and forgive his sins, because of this good work. (*Smalcald Articles*, Part iii, Art. iii.)

15. *What is your opinion of this Romish contrition?*

I hold such a contrition to be a manufactured and invented notion, arising out of one's own powers, without faith, without the knowledge of Christ, that is, pure hypocrisy, which cannot destroy the lust of sin. (*Smalcald Articles.*)

16. *What is the nature of the oral confession, which the Papists demand?*

The Papists formerly demanded, and even now demand such a confession as this: Every individual was required to recount all his sins; but those which he had forgotten were forgiven him, on the condition that he would confess them, when they occurred to him. (*Smalcald Articles.*)

17. *Is there any defect in this confession?*

Yes; for in the first place it is an impossibility. Who can remember all the sins committed in a single week, to say nothing of a whole year, in such a way, as to be able to enumerate them singly and in order? Quite different is the prayer of David: "Who can understand his errors? Cleanse thou me from secret faults."

Secondly. This confession was nought else than a great torture of the consciences of men, which were bound, inasmuch as they were persuaded, that without this exact enumeration no forgiveness of sins could be obtained.

In the *third* place, such a confession led men to despair; for they imagined that the above confession, the complete confession of sins, was necessary to salvation.

But, because the human mind could never be certain whether it had confessed every sin or not, it was forced thus to despair of its salvation. Their *final* invention was that it was meritorious; the franker and more sincere the confession, and the greater the shame manifested before the priest, the more complete would be the satisfaction for the sin. (*Smalcald Articles*, *Apology*.)

18. *Do you then reject all oral confession?*

Not in the least. I rather believe that confession must be retained in the church on account of private absolution, which is the word of God, announcing to those who seriously confess their sins, the forgiveness of the same in accordance with the divine injunction. (*Apology*.)

19. *But what confession do you consider necessary?*

I certainly do not look upon such as necessary which requires the enumeration of every sin, for such is not only impossible, but also burdens the conscience; but I regard that as necessary which is made before God immediately or directly, like the one made by David, Ps. 32:5, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin;" or mediately, that is, either publicly before the whole congregation, or pri-

vately before a minister of the church, before whom confession is made either in general of all sins, or specially of one sin, should the stings of conscience render such a confession necessary. (*Augsburg Confession*, Art. xi, xxv; *Apology*, Art. vi; *Smaller Catechism.*)

20. *What therefore is such confession?*

It is nothing else than a contrition, in which those feeling the wrath of God confess that God is justly angry, and cannot be reconciled by our works; and at the same time seek mercy and forgiveness of sins for Christ's sake. (*Apology*, Art. vi.)

21. *What is to be thought of private absolution?*

That it is the command of God that we are to have confidence in such an absolution, and firmly to believe that we are as truly reconciled to God as if we had heard a voice from heaven to this effect. (*Form of Concord*, Art. xi.)

22. *What do you state concerning the third part of Romish repentance?*

Precisely the same as concerning Romish auricular confession, namely, that the legal satisfactions which are imposed by the priests for the atonement of sins are not by divine right, and therefore not at all necessary. For this doctrine must above all things be maintained and remain, that we obtain the forgiveness of sins by faith on account of Christ, not by our works, whether past, present, or future. (*Apology*, Art. vi.)

ARTICLE XVI.

OF THE OFFICE OF THE MINISTRY AND OF CHURCH GOVERNMENT.

1. *Is it allowable to seek the office of the holy ministry?*

Nothing should hinder us from seeking this holy office, that is, from offering our services to the church. For "if a man desire the office of a bishop, he desireth a good work." But one is not permitted to run himself, which happens when a person intrudes and forces a call by means of diverse acts, cunning, and briberies. Of such the Lord himself complains by the prophet, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." Jeremiah 23 : 21.

2. *For what purpose was the office of the ministry instituted?*

In order that we might obtain faith, the ministry of teaching the Gospel and administering the sacraments was instituted. For by the word and sacraments, as through means, the Holy Ghost is given, who works faith in those who hear the Gospel, wherever and whenever it seems good to God. (*Augsburg Confession*, Art. v.)

3. *Cannot the Holy Ghost be imparted to man without the word?*

No; the church long since condemned this

error in the Anabaptists, who believed that the Holy Ghost is given to men without the external word of the Gospel by means of their preparations and works. (*Augsburg Confession*, Art. v.)

4. *How manifold is the word administered by the office of the ministry?*

The whole of Scripture must be divided into two principal parts,—the Law and the Gospel. The Gospel presents the promises of grace concerning the forgiveness of sin, justification and life everlasting, for the sake of Christ, apprehended by faith. The law, on the other hand, comprehends especially the ten commandments, and demands from us works and perfection.

"The entire Holy Scripture, both of the Old and New Testaments, is divided into these two parts, and teaches these two parts, namely, the law and the divine promises. For in some places the word of God holds out the law to us, in others it offers grace through the glorious promises concerning Christ; as, for example, when, in the Old Testament, the Scriptures promise the Christ, who is to come, and offer eternal blessing, benediction, everlasting salvation, justification and eternal life through him; or, in the New Testament, when Christ, since his coming on earth, promises forgiveness of sins, justification, and everlasting life." (*Apology*, Art. ii.)

5. *By whom was the office of the ministry instituted?*

Certainly not by men, but by God himself, according to the testimony of Christ, John 20 : 21: "As my Father hath sent me, even so send I you."

Matt. 28 : 19, 20. Christ himself sends his disciples, and says, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

Matt. 16 : 15. Go ye into all the world, and preach the Gospel to every creature.

6. *Dare we avail ourselves of the office of the ministry when it is filled by evil and wicked ministers?*

If by evil ministers, you mean those whose walk indeed is impure, and whose life is stained with vice and infamy, but whose doctrine is pure and correct, then I certainly believe that one may avail himself of their service, and that their office is efficient; and on that account I reject the error of the Donatists, who denied that one might avail himself of the office of wicked ministers in the church, and held the office of such to be useless and inefficien

"In like manner, although the Christian church in reality is nothing else than the assembly of all believers and saints, nevertheless, since there are in this life many false Christians and hypocrites, and because even open sinners remain among the pious, the sacraments, notwithstanding, are effectual, although the priests by whom they are administered are not pious, as Christ himself informs us, 'The scribes and the Pharisees sit in Moses' seat, etc.' Matt. 23 : 2. Therefore the Donatists, and all others who hold a different opinion, are condemned." (*Augsburg Confession*, Art. viii.)

7. *How are ministers who teach false doctrine to be regarded?*

We must flee from their ministry.

Matt. 7 : 15. Beware of false prophets.

John 10 : 5. And a stranger will they not follow, but will flee from him.

Gal. 1 : 9. If any man preach any other gospel unto you than that ye have received, let him be accursed.

8. *Who is to preach the Gospel and administer the sacraments?*

No one shall publicly teach or preach in the

church, or administer the sacraments, without a regular call. (*Augsburg Confession*, Art. xiv.)

9. *How manifold is the call to the office of the ministry?*

Twofold. One an immediate or direct call, as was the call of the prophets and apostles, which was given by God himself without the employment of any means, and which ceased with the prophets and apostles; the other, a mediate call, such as is now given by the church, which consists of the higher powers or government, the ministers of the church, and the remaining hearers, commonly called the people or laity.

10. *Is the call to the ministry then a prerogative of the whole church?*

Yes; according to the practice of the Apostles. For when a successor to Judas, the traitor, was to be chosen, this was done, not by the Apostles alone, but by the entire congregation of believers. Acts 1 : 21. The seven deacons were likewise elected by the people, and set before the Apostles for their confirmation. Acts 6 : 5.

11. *What therefore is a minister of the church?*

He is a person regularly called by the church, by divine injunction, who is to teach the word of God in its purity, and administer the sacraments according to the institution of Christ.

ARTICLE XVII.

OF THE CHURCH OF GOD.

1. *Is there a church on earth?*

Yes; for I agree neither with those Epicureans who dream that God does not trouble himself about human affairs, nor with other sophists and scoffers, who say that the whole world is the church of God, and impiously assert, that every one can be saved in his own faith and religion. Nor do I fancy to myself a Platonic state, but maintain that there truly is a church, and that it shall remain, namely, some true believers and righteous people, who are scattered throughout the whole earth.

"And we do not speak of a fancied church, which is nowhere to be found, but we say and we know of a truth, that this church in which saints live, truly does exist, and shall remain upon earth, that is to say, that there are some children of God, scattered throughout the world, in all kingdoms, islands, countries, and cities, from the rising to the setting of the sun, who have obtained the right knowledge of Christ and the Gospel." (*Apology*, Art. iv.)

2. *Have you a sure foundation upon which to base this assertion?*

I have, namely, the promises of God, which cannot be shaken, *e. g.*, Isa. 55 : 10, 11. "For as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Chap. 59:21. "As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

3. *What does the word Church denote?*

It really means nothing else than an assembly. But in our Apostolic Symbol it is explained by the "communion of saints," *i. e.*, such a community or congregation, in which there are saints, or still more significantly, "a holy congregation or community," but not a "communion of saints." (*Larger Catechism.*)

4. *Is the church one, or is it manifold?*

It is one; for thus says Paul: "One body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all." Eph. 4:4–6. (*Augsburg Confession*, Art. vii.)

5. *The church, then, cannot be distinguished into species or kinds?*

According to its essence the true church is always but one, and cannot be distinguished into species or kinds. But since many things happen to the true church in this life, a distinction may be made, in regard to that which is accidental and circumstantial, and even in regard to the

external form, but this distinction is only accidental.

6. *Will you not mention these distinctions?*

Since the Holy Ghost has foretold that false prophets shall come, Matt. 24, the church is distinguished into the true church and the false, or the church of the wicked. Ps. 26 : 5. "I have hated the congregation of evil doers; and will not sit with the wicked."

7. *Are the wicked, then, members of the true church?*

They are indeed members of the church, according to the external communion of the signs of the church, that is, of the Word, of the confession of faith, and of the sacraments, especially if they have not been excommunicated. But since the true church does not consist in the society of outward signs alone, like other organizations, but is a communion of faith and the Holy Ghost, in reference to which communion this church alone is called the body of Christ: it follows that those in whom Christ does not work are not members of Christ, and therefore not members of the true church. (*Apology*, Art. iv.)

8. *Can you not mention still another reason?*

Yes; for inasmuch as the true church is the kingdom of Christ, distinct from the kingdom of the devil, and as it is certain that the wicked are in the power of the devil and members of his kingdom, as Paul teaches, when he says, Eph. 2 : 2, that "the devil worketh in the children of dis-

obedience:" it certainly follows that the wicked, since they belong to the kingdom of the devil, are no members of the true church. (*Apology*, Art. iv.)

9. *Is there still another distinction in the true church?*

Yes, if we contemplate the true church in regard to place and condition; for in this respect it is distinguished into the church triumphant, comprehending the elect of God, who are already partakers of life everlasting; and the church militant, which comprehends the elect, who are still on this earth, and under the banner of Christ, contend against the devil, the world, and the flesh. (*Dr. Hunnius.*)

10. *Of the church triumphant I will make no mention; but in regard to the church militant I ask, whether it does not admit of yet another distinction?*

Yes; and this already follows from the above. For as regards the external communion of the signs and usages of the church, the church militant is called visible, and includes all those who are members of the congregation of the called, whether they be pious or wicked, elect or reprobate. But if we consider the church in so far as it is the communion of faith and the Holy Ghost, who dwells in the hearts of believers, it is called invisible and the real church of the elect. (*Apology*, Art. iv.)

11. *May the visible church be subdivided?*

Yes; it may be divided into particular or local,

and universal or catholic. A particular church is that which is found at a certain place only; the universal or catholic is that which is scattered throughout the whole earth, and comprehends within itself all men, who are called to the kingdom of Christ through the Word and sacraments. (*Apology*, Art. iv.)

12. *Is the church, then, called catholic in this one respect?*

No; it is also called catholic in regard to unity in faith and religion; but in such a manner that those are called the catholic church, who, although they live, scattered to and fro, throughout the whole earth, yet, are of one mind in the doctrine of the Gospel, having the same Christ, the same Holy Ghost, the same sacraments, the same faith, and the same pure and undefiled religion, whether their ceremonies differ or not. (*Apology*, Art. iv.)

13. *If I understand you correctly, you maintain that the church is and is called one, especially in regard to faith.*

Your conclusion is perfectly correct; for agreement in the doctrine of the Gospel, and in the administration of the sacraments, is sufficient, for the unity of the church; in such a manner, however, as to comprehend in this unity all who are linked together by the bond of faith and the Holy Ghost. (*Apology*, Art. iv.)

14. *But is not the unity of the church to be judged by likeness or similarity of usages and ceremonies?*

No: for as the unity of the church is not destroyed by the circumstance that the days are naturally longer or shorter in one country, at one place than at another; the unity of the church in like manner is not destroyed, if such ordinances of men are regulated in different ways at different places. "No church too will condemn another, because of a difference of ceremonies not enjoined by God, if mutual unity is only maintained in doctrine and the articles thereof, and also in the right use of the holy sacraments, according to the well-known adage: 'Inequality of fasting does not sever the unity of the faith.'" (*Apology*, Art. i; *Form of Concord*, *Epitome*, Art. x.)

15. *In the Creed we confess that we believe in a holy church; in what does the holiness of the church consist?*

It certainly does not consist in surplices, shaven heads, long robes, and other Romish ceremonies, invented without the authority of the Scriptures; but it consists partly in the holiness and righteousness of Christ, received by faith, and partly in the renewal and sanctification of the heart, through the Holy Ghost. The Apostle speaks of these two species of holiness, Eph. 5 : 25: "Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to him a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (*Smalcald Articles*, xii; *Apology*, Art. iv.)

16. *If the church is holy in the manner just de-*

scribed, then the acknowledgment which you made above, that there are many wicked and hypocrites in the church, must be false.

Christ teaches plainly enough that there are constantly many wicked people and hypocrites in the church, in the parable in which he compares the church to a net, wherein all sorts of fish are caught, whose assortment takes place on the shore, that is, at the end of the world. Matt. 13 : 17. But although these persons are members of the true and holy church, according to outward usages, yet they are not members of this church, as shown above. (*Augsburg Confession*, Art. viii; *Apology*, Art. iv.)

17. *Be it so. Still, from the holiness of the church, it must follow that it cannot err.*

The Papists draw such a conclusion, and wrongly refer to their own church that which belongs to the true church, namely, that it is a pillar of the truth, and infallible. (*Apology*, Art. iv.)

18. *Can the church, then, err?*

Yes; for although there are clear promises of God in Scripture, that the church is always to have the Holy Ghost, there are also serious threats in Scripture, that false teachers and wolves shall creep in, who, if this were possible, would even lead the elect into error. (*Apology*, Art. iv.)

19. *Will you not explain this more clearly?*

It must certainly be maintained that the church, namely, the entire universal or catholic church,

cannot err. For the latter has the sure promise of the Holy Ghost, that he will lead it into all truth. John 16 : 13. Moreovor, it has received the promise that the gates of hell shall not prevail against it, Matt. 16 : 18; and that it is to be a pillar and ground of the truth. 1 Tim. 3 : 15. But this or that local church, yea, even the greater part thereof, can err, and often has erred greatly. As for example, the church at the time of the deluge, at the time of the prophet Elijah, at the birth of Christ, and during the Arian heresy, which pervaded the whole church of the East.

20. *Why do you maintain that the entire catholic, universal church cannot err at one and the same time?*

Because, if the entire catholic church should err, it then would also perish, and thus the gates of hell would prevail against it, contrary to the promise of Christ, Matt. 16 : 18, where he says: "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

21. *Then you maintain that the church shall continue to the end of the world?*

I maintain this. For although the multitude of the wicked in the church, who desire to oppress it, is infinite, still it must be firmly maintained, that the church will constantly remain, and that Christ will keep that which he has promised to the church, that he will forgive sins, answer prayers, and send the Holy Ghost, as he has promised, Matt. 16 : 18: "The gates of hell

shall not prevail against the church;" and chapter 28 : 20 : "Lo, I am with you alway, even unto the end of the world." For as the church is the body, of which Christ is the head, Christ would cease to be the head of his church on earth, if it could perish entirely. (*Apology*, Art. iv.)

22. *What are the characteristics by which the true church can be recognized?*

These two: the pure Word of God, and the right use of the holy sacraments. (*Apology*, Art. iv.)

23. *Furnish proof in behalf of both characteristics from Holy Scripture.*

Of the first Christ says, John 10 : 16 : "My sheep, hear my voice;" and John 8 : 31 : "If ye continue in my word, then are ye my disciples indeed." John 15 : 3: "Now ye are clean through the Word which I have spoken unto you." The Apostle mentions the latter, characterizing the sacraments as seals of the righteousness of faith. Rom. 4 : 11.

24. *What, therefore, is the true church?*

The true church is the assembly of all believers, among whom the Gospel is preached in its purity, and the sacraments administered according to the Gospel. (*Augsburg Confession*, Art. vii.)

Or, the visible church in this life is the visible assembly of those who embrace the pure doctrine of the Gospel and use the sacraments aright, in which assembly the Son of God works and regenerates many unto everlasting life through the

Word of the Gospel and the Holy Ghost. Yet there are in this assembly many others, who are not holy, but who nevertheless agree in doctrine and the external confession. (*Melanchthon.*)

ARTICLE XVIII.

OF CHRISTIAN LIBERTY AND OF CHURCH USAGES OR ADIAPHORA.

1. *What is Christian liberty?*

It is the right according to which true believers are freed through Christ from the bondage of sin, the tyranny of the devil, the curse of the law and everlasting death; yea, even from the yoke of Levitical ceremonies and human traditions.

2. *How many degrees of Christian liberty are there?*

Four: The first is, deliverance from the law and everlasting damnation. The second is the gift of the grace of God, that is, the efficacy of Christ in the believer, through the Gospel and the Holy Ghost, by which the new obedience is begun, and works pleasing to God are performed, of a free and willing mind. The third degree is, freedom from the Mosaic ceremonies and civil laws. The fourth finally is, freedom from human ordinances in the church; namely, that such ordinances are not considered a ground of divine worship, of merit, or of unavoidable necessity,

but that they can be neglected and omitted without sin.

3. *What are church traditions?*

They are human ordinances concerning ceremonies and external usages, which have been established for the maintenance of proper order and wholesome discipline in the church.

4. *Will you not mention a few such traditions?*

The usages which are observed in regard to distinctions of times, of festivals, of dress, also of hymns, lessons for the different Sundays, and prayers, and a few other similar pious practices, are of this kind.

5. *Are you not of the opinion that such usages or church ordinances must be retained in the church?*

It is certainly my opinion that those usages must be observed, which may be observed without sin, and which serve to promote peace and good order in the church, as certain celebrations, festivals, and the like. Yet the consciences of men dare not be burdened with these church ordinances, as if such a service were necessary to salvation. (*Augsburg Confession*, Art. xv.)

6. *What danger could there be in regarding church ordinances or usages as worship, and as meritorious and necessary works?*

There would, indeed, be great danger in this. For, in the first place, it would obscure the doctrine of grace, and of justification by faith, which is the chief part of the Gospel, and must be

preached in the church more than all else, in order that faith may be placed far above all works, and that which belongs to faith alone not be ascribed to works.

Then, too, the commandments of God are obscured, yea, even subverted by this. For if a person is of the opinion that human ordinances are matters of worship, then they are preferred to the commandments of God. And this is what the Lord Jesus censures in the Pharisees, when he says: "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7 : 9; Matt. 15 : 6.

Finally, this causes danger to consciences. For it is impossible to observe all human ordinances. If it should, therefore, be established that these must be kept, then men's consciences would indeed be bound, as soon as such ordinances were not observed. And from this, despair must finally arise. (*Augsburg Confession*, Art. xv.)

Concerning this, it is taught that all ordinances and traditions which are made by men for the purpose of thereby reconciling God, and meriting grace, are opposed to the Gospel and the doctrine of faith; therefore, monastic vows and other traditions, concerning food, days, etc., by means of which some suppose to merit grace, and render satisfaction for sin, are useless and contrary to the Gospel. (*Augsburg Confession*, Art. xv.)

From this many dangerous errors have followed in the church.

First. The doctrine of grace is obscured thereby, and the righteousness of faith which the Gospel holds up to us so seriously, and which presses so hard, that people should regard the merits of Christ high and dear, and know that faith in Christ is to be placed high and far above all works. Wherefore Paul also lays great stress upon this, removes the law and human traditions, that he may exhibit Christian

righteousness to be something else than works of this kind, namely, faith, which believes that sins are graciously remitted on account of Christ. But this doctrine of Paul has been almost entirely suppressed by traditions, which have caused the opinion that by distinctions of food and similar worship, it behooveth to merit grace and justice. In repentance no mention is made of faith, so much have these works of satisfaction been put forward. The whole of repentance seems to consist in this.

Secondly. Such traditions have also darkened the commandments of God. For these traditions are placed far above the Word of God. The whole of Christianity was thought to be the observance of certain festivals, rites, fasts, and habiliments. These observances were in possession of the most honorable title, because they were spiritual life and spiritual perfection. In the meantime the commands of God concerning one's calling had no praise, that the father reared his offspring, the mother bare children, and the prince ruled the state; these were thought to be worldly and imperfect works, and far inferior to these splendid observances. And this error greatly tormented pious consciences, who grieved that they were bound by an imperfect kind of life, in marriage, in government, or other civil functions, who admired monks and persons of similar life, and falsely thought that the observances of these people were more pleasing to God.

Thirdly. Traditions brought many dangers to consciences, because it was impossible to observe all traditions, and yet men thought these observances a necessary worship. Gerson writes that many persons fell into despair, and that certain ones also put themselves to death, because they felt that they could not satisfy the traditions, and in the meantime heard no consolation concerning the righteousness of faith and grace. (*Augsburg Confession*, Art. xxvi. Compare *Apology*, Art. viii.)

7. *But does Holy Scripture remove all appearance of divine worship, of merit and necessity, from these human ordinances?*

Yes.

Matt. 15 : 9. But in vain do they worship me, teaching for doctrines the commandments of men.

Verse 14. Not that which goeth into the mouth defileth a man.

Rom. 14 : 17. For the kingdom of God is not meat and drink.

Coloss. 2 : 16. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.

Verse 20. Wherefore if ye be dead with Christ from the rudiments of the world (see Col. 2 : 20) : touch not, taste not, handle not.

1 Tim. 4 : 3. The Apostle calls the prohibition of meats the doctrine of devils.

8. *If every opinion, that human ordinances are of divine service and necessary, is annihilated, then it seems that all discipline and mortification of the flesh is at the same time removed.*

Not in the least. For the mortification of the flesh is retained in our churches, not indeed the hypocritical mortification of the Papists, but the true mortification. And this consists in the cross, namely, that Christians patiently bear the tribulations, and perform the labors which every calling brings with it, applying themselves to constant soberness and abstinence, and also fasting according to circumstances and necessities. And this must all be done, not in the opinion that it is meritorious, and making no distinction of meats and days, as if this were a necessary service of God.

That our people are accused, as if they prohibited mortification and discipline, as Jovinian did, will appear quite differently from their writings. For they have always taught of the holy cross, that Christians are bound to suffer, and this is the right, serious, and not invented mortification. In addition, it is also taught, that every one is bound so to regulate himself in bodily discipline and bodily exercise and labors, as not to sin through satiety or sloth, not that he may merit grace by such works. This bodily exercise is not to be performed on certain fixed days, but is to be carried on constantly. Christ speaks of this, Luke 21 : 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." Also Matt. 17 : 21. "Howbeit, this kind (of devils) goeth not out but by prayer and fasting." And Paul says, 1 Cor. 9 : 27. "But I

keep under my body and bring it into subjection," in order to show that mortification is not to merit grace, but to keep the body in a fit condition for spiritual things, and the performance of the duties of one's calling. Therefore the fastings themselves are not condemned, but the traditions, which prescribe certain days, certain kinds of food, with danger to the conscience, as though such works were a necessary worship. (*Augsburg Confession*, Art. xxvi.)

And the mortification of the flesh or the old Adam, we teach in this manner, as announced by our Confession: that the true and not the feigned mortification takes place, when God breaks our will, and sends us the cross and affliction, that we may learn to obey his will, as Paul says, Rom. 12 : 1. "I beseech you, ... that ye present your bodies a living sacrifice, holy, acceptable unto God." And these are true, holy mortifications, thus to learn to know, fear and love God, in trials. Besides these afflictions, which do not depend upon our will, there are also those bodily exercises, concerning which the Saviour declares, Luke 21 : 34. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." And Paul to the Corinthians, 1 Cor. 9 : 27. "But I keep under my body." These exercises are to take place, not because they are necessary services of God, by which one becomes pious before God, but that we may bridle our flesh, so that we may not become secure and idle through drunkenness and surcharging of the body, and thus follow the temptation of the devil and the lusts of the flesh. But this fasting and mortification should not take place at a fixed time only, but always. For it is the will of God, that we should always lead a temperate and sober life. (*Apology*, Art. viii.)

9. *But what do you reply concerning discipline?*

Our church is not averse to anything which serves to promote right discipline, good order, and the prosperity of the church; for it observes most of the ordinances if they are only endurable and useful, and serve to promote order and propriety in the church.

10. *Would you not more distinctly explain the character of these ordinances or church customs, in order that I may attain to greater certainty concerning them?*

In the first place they dare not be impious, but must be of such a nature that they may be retained without sin. If, therefore, certain customs are not in harmony with the Word of God, but conflict with it, they are to be rejected as impious. (*Augsburg Confession*, *Form of Concord*, *Sol. Dec.*, Art. x; *Epitome*, Art. x.)

Secondly. They must be useful, that is, they must contribute to peace and good order in the church, according to the command of the Apostle, 1 Cor. 14 : 40. "Let all things be done decently and in order."

In the third place, they dare not burden the conscience either by their multitude, or by the false opinion that they are meritorious, a service of God, or necessary to be done.

11. *I see that you make perfect adiaphora of such customs. Is every person, then, at liberty to omit or observe them?*

By no means. For although such customs are by their nature left free, in so far as God has neither enjoined nor prohibited them, yet they become necessary, each in its kind, not as if necessary to salvation, but for the purpose of maintaining order. (*Form of Concord.*)

12. *Explain this more clearly.*

Reason itself teaches this. For if the church in a rightful way arranges certain customs of worship, or prohibits that which by its very nature, is indeed left free and indifferent, it must

nevertheless be observed or omitted in this case, so that in this way all things in the church may be done decently and in order, and the people be kept in discipline. (*Apology*, Art. viii.)

13. *But what is to be done in case of persecution, and when the confession of our faith is involved? Is it allowable in that case to adopt new adiaphora in favor of our opponents, or to abolish the old?*

Neither is allowable. For such customs are no longer to be reckoned among the adiaphora, which in any wise present the appearance of apostasy, or through which, in order to escape persecution, it is pretended, externally, at least, that our religion does not differ much from the doctrine of our opponents.

If such things are advanced under the name and appearance of external adiaphora, which (although they are painted with a different color) are nevertheless radically opposed to the Word of God, they are not to be considered adiaphora, but things prohibited by God. In like manner, also, such ceremonies must not be reckoned among the genuine adiaphora, which have the appearance, or, in order to avoid persecution, feign the appearance, as if our religion, and that of the Papists, were not so far apart, or, as if the latter were not so strongly offensive to us; or, when such ceremonies have this design, and are required and adopted, as if through and by them the two opposite religions were reconciled, and had become one body, or if an advance should be made towards Popery, and a departure from the pure doctrine of the Gospel and true religion take place, or if this should conveniently follow therefrom. For in this case that which Paul writes, 2 Cor. 6 : 14, must prevail : "Be ye not unequally yoked together with unbelievers : what communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord," etc. (*Form of Concord, Sol. Dec.*, Art. x.)

14. *Then you maintain, that we dare not, in times*

of persecution, yield to our adversaries in regard to adiaphora?

Certainly; if at a time when the confession of the divine truth is demanded, the whole church and every individual Christian, especially the ministers of the Word, are bound frankly and openly to confess the genuine doctrine according to the Word of God, as well as everything which belongs to pure religion, not only in words, but also in deed: I maintain that we dare not yield to our adversaries at such a time, even in such things, which truly and in themselves are adiaphora.

We also believe, teach, and confess, that at a time of confession, when the enemies of the Word of God desire to suppress the pure doctrine of the Gospel, the whole congregation of God, yea, every Christian, and especially the ministers of the Word, as those who stand at the head of the congregation, are bound, by authority of the Word of God, to confess whatever belongs to the whole of religion, freely and openly, not only in words, but also in deeds, and that in this case even in regard to such adiaphora, they must not yield to their adversaries, nor must they permit their enemies to force such adiaphora upon them by violence or fraud, which would weaken true worship, and plant and confirm idolatry. (*Form of Concord, Sol. Dec.*, Art. x.)

15. *Would you not give me firm reasons for this conviction?*

The Apostle teaches thus, Gal. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not again entangled in the yoke of bondage."

And ch. 2:4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave

place by subjection, no, not for an hour; that the truth of the Gospel might continue with you. (See *Form of Concord*, as above.)

16. *But this matter does not appear to be so important, since it only concerns adiaphora?*

And yet when matters are in such a condition, it no longer concerns external adiaphora, which by their nature and essence are and remain free, but it concerns the chief article of our Christian faith, as the Apostle says: "That the truth of the Gospel might continue." For the truth of the Gospel is obscured and perverted, either as soon as adiaphora or new observances are by force and command imposed upon consciences for observance, or when they are commanded to abolish the old; especially when this is done to confirm superstition, false doctrine, and idolatry, and to suppress Christian liberty and pure doctrine. (*Form of Concord.*)

17. *In this manner the article concerning Christian liberty seems to be endangered?*

Very much indeed; for as soon as the commands of men are forced upon the church as necessary, as if their omission were wrong and sinful, Christian liberty is already destroyed; the way is prepared for idolatry; by means of which human commands are subsequently multiplied, and as a service of God, not only considered equal to the divine commands, but even placed above them. (*Form of Concord.*)

18. *Perhaps you have reasons in readiness to confirm this?*

Yes; for by such untimely yielding and reconciliation in external matters, before a Christian union in regard to doctrine has been effected, idolaters are strengthened in their idolatry, and true believers on the other hand are grieved, offended, and made weak in their faith; both of which every Christian is bound to avoid at the risk of his soul's salvation, as it is written: "Woe unto the world, because of offences." And also: "Whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18 : 6, 7. (*Form of Concord.*)

But this saying of Christ must be especially considered: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10 : 32. (*Form of Concord.*)

ARTICLE XIX.

OF THE HOLY SACRAMENTS IN GENERAL.

1. *Who has the power and authority to institute sacraments?*

No man has the power and authority to promise grace: this belongs to God alone. But since the sacraments are seals of grace, they must have been instituted and originated by God alone.

Hence sacraments which have been instituted without the divine command are no sure tokens of grace, although the people in their simplicity may to some extent be reminded and instructed by them. (*Apology*, Art. vii.)

2. *What are the sacraments generally considered?*

The sacraments are usually explained to be: "Rites enjoined by God, and having added to them a divine assurance of grace." (*Apology.*)

3. *Can you not give another definition?*

A sacrament is more correctly explained as a holy act instituted by God, consisting of an element or external sign, and of something heavenly; by which act God not only seals the promise of grace, peculiar to the Gospel, that is, the gracious forgiveness of sins, but also through the elements truly imparts to every one, who partakes of the sacraments, heavenly possessions, which he promised at the institution of the several sacraments, and which are appropriated to believers for their salvation.

4. *How many kinds of sacraments are there?*

Two; the one belonging to the Old, the other to the New Testament. The former had the shadow of future possessions, that is, the type of the body and blood of Christ; the latter, on the other hand, have the very essence, or the body itself. Col. 2 : 17; Heb. 10 : 1.

5. *What is required for the completeness of the sacraments?*

The completeness of the sacraments consists as well in their essence as in their fruit and efficacy.

6. *In what does the essence or the substance of the sacraments consist?*

In two things; namely, an earthly and a heavenly. The earthly is the visible element, which in *circumcision* consisted in the cutting off of the foreskin; at the feast of the *paschal lamb*, in partaking of the lamb: in *Baptism*, on the other hand, it is the water, and in the *Lord's Supper* the bread and wine. The spiritual or heavenly thing is the body and blood of Christ, which in the sacraments of the Old Covenant is only *typically*, but in the sacraments of the New Covenant *essentially* present.

7. *What describes the use and efficacy of the sacraments?*

The Word, which is twofold in character, namely:

(1.) The command, having reference to the form or act of the sacrament, as: eat, drink, baptize, etc.

(2.) The Word of promise, pledging forgiveness of sins, righteousness, and everlasting life, to every one, who uses this sacrament in true faith, *e. g.*, "He that believeth and is baptized shall be saved." Moreover, "This is my body, which is given for you; and this is the New Testament in my blood, which is shed for many for the remission of sins."

8. *How many sacraments are there in the New Testament?*

Only two, if we take the word sacrament in its most special sense, namely, Baptism and the Lord's Supper.

These, then, are true sacraments, Baptism, the Lord's Supper, and Absolution. For these have the divine command and also the promise of grace, which really belongs to the New Testament, and is the New Testament. For the external signs are instituted, that by them the hearts of men may be moved, namely, by the Word and the external signs at the same time, that they may believe: if we are baptized, if we receive the body of the Lord, that God will be truly gracious to us through Christ, etc. (*Apology*, Art. vii.)

9. *Is not absolution also a sacrament?*

The Apology indeed enumerates absolution among the sacraments, but only figuratively speaking, and considering it, as to the resemblance which it bears to the other sacraments, properly so called.

10. *What is this resemblance?*

It consists in this, that absolution, as well as the sacraments properly so called, is:

(1.) Commanded by God.

(2.) Appropriates the promise of grace to every believer; and,

(3.) Because in some places the external ceremony of the laying on of hands usually and customarily accompanies it.

11. *What, therefore, is wanting in absolution to prevent its being placed among the sacraments properly so called?*

Since absolution lacks a ceremony, ordained by

God himself, and also wants an external element, which is required in every sacrament; it appears, that absolution is only figuratively and in a wider sense called the sacrament of repentance. The Apology itself recognizes this, by saying (Art. vii): "If one would call all things by the title of sacraments, which have the Word, command, and promises of God, one should also justly call prayer, almsgiving, the cross, and all conditions of men, ordained and sanctified by God, sacraments."

12. *May not confirmation and extreme unction be called true sacraments?*

No; for confirmation and extreme unction are ceremonies, which are not ordained of God, but which have come down from the fathers of old, and which the church has never regarded as necessary for salvation. They also lack the promise of grace, and therefore the definition of a sacrament does not apply to them. (*Apology*, as above.)

13. *Do you also maintain this concerning the order of the priesthood, which the Papists likewise reckon among the sacraments?*

I do; for although the office of the ministry was instituted by God, and has glorious promises, yet this order, or the ministry of the Word, can only be called a sacrament figuratively, or in the general signification of the word, because the ceremony of ordination, by the laying on of hands, has neither the command nor the promise of God. (*Apology.*)

14. *What is your opinion concerning marriage?*

This also I do not consider to be a sacrament of the New Testament, properly speaking. For on the one hand it was not instituted in the New Testament, but in the beginning, when the human race was created. On the other hand, it is indeed enjoined of God, and enjoys divine promises, but these do not belong to the New Testament, nor do they affect our salvation, but rather concern only the bodily existence. (*Apology.*)

15. *How can one use the sacraments profitably?*

To a right use of the sacraments that faith is necessary, which believes the promises held out in the sacraments, *i. e.*, which firmly believes that the things promised in the sacraments are communicated and received. (*Augsburg Confession*, Art. xiii; *Apology*, Art. vii.)

16. *Then you are of the opinion that the sacraments, as external works and ceremonies, do not profit to salvation?*

The opinion of the Papists, who maintain that the sacraments confer grace on the recipient, provided he interposes no hindrance, even if he approaches without any good emotion of the heart, merely on account of the external act and use, this opinion I unhesitatingly condemn. (*Apology*, Art. vii.)

17. *Will you not explain the opinion of the Papists more clearly?*

They state that it is not necessary for a man

to prepare himself in order to a salutary use of the sacrament; also that a good emotion is not required in the heart of one who receives the sacrament: but that by doing and receiving this work, that is, the sacrament, grace is conferred on those who make use of it, if there be only no hindrance interposed, that is, if only the guilt of a mortal sin, or the intention to commit such, do not exist.

18. *What are your reasons for rejecting the opinion of the Papists?*

(1.) "It is a Jewish error to believe that we become just and holy by external ceremonies without a good emotion, *i. e.*, without faith." (*Apology*, Art. vii.)

(2.) "Paul writes against this opinion and says, that Abraham became just before God, not by circumcision, but that circumcision was a sign to strengthen faith." (*Apology*, Art. vii.)

(3.) "No one can take hold of the divine assurance, but by faith alone. And the sacraments are external signs and seals of the promise. Therefore faith is necessary to their right use." (*Apology*, Art. vii.)

(4.) "The odious, ungodly doctrine of the *opus operatum*, wherein they have taught, that if I make use of the sacraments, the doing of this work makes me pious before God, and obtains grace for me, although the heart has no good thought in regard to it, has caused an infinite number of

abuses in the church, especially those manifold abominations of the mass." (*Apology*, Art. vii.)

(5.) "And they cannot produce a letter from Holy Scripture and the Fathers, which would establish the opinion of the Papists. Yea, Augustine, in direct opposition to this, says: that *faith* in the use of the sacrament, not the sacrament itself, makes us pious before God. And St. Paul: 'For with the heart man believeth unto righteousness.' Rom. 10 : 10." (*Apology*, Art. vii.)

ARTICLE XX.

OF HOLY BAPTISM.

1. *What is baptism?*

Baptism is not mere water, but that water which is comprehended in God's command, and connected with his word. (*Smaller Catechism.*)

2. *What is that word of God?*

Matt. 28 : 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Mark 16 : 16. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

3. *Is baptism necessary to salvation?*

Certainly; on account of the divine injunction. "For what God has instituted and commanded, cannot be a vain thing, but must be exceedingly

valuable, even if in appearance it should be more insignificant than a shadow." (*Larger Catechism.* Compare *Augsburg Confession*, Art. ix.)

4. *What does baptism confer or profit?*

It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare.

Secondly, since we know what baptism is, and how it is to be regarded, we must also learn, why and for what purpose it was instituted, that is, what it profits, gives, and works.

This can be best understood from the words of Christ, namely: "He that believeth and is baptized shall be saved." Matt. 16 : 16. Therefore understand in all simplicity, that it is the power, work, use, fruit, and design of baptism, to save. For no one is baptized that he may be made a prince, but that he may be saved, as the words of institution inform us. But it is well known that to be saved means nothing else than to be delivered from sin, death, and Satan, to come into the kingdom of Christ, and to live with him forever. (Compare *Larger Catechism.*)

5. *Does Holy Scripture teach the same concerning the benefit and efficacy of baptism?*

Yes; for St. Paul to Titus, chap. 3 : 5, says: "But according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he also shed on us abundantly through Jesus Christ, our Saviour, that being justified by his grace, we should be made heirs according to the hope of eternal life."

And Christ himself confirms this, John 3 : 5: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

And St. Peter, 1 Epistle, chap. 3 : 21, says:

"Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ."

6. *How can water do so great things?*

"Water indeed does not do it, but the Word of God, which accompanies and is connected with the water, and our faith, which relies on this Word of God, connected with the water. For the water, without the Word of God, is simply water and no baptism; but with the Word of God it is a baptism, that is, a gracious water of life, and a washing of regeneration by the Holy Ghost, as St. Paul says to Titus, in the third chapter." (*Smaller Catechism.*)

7. *Then the water in baptism dare not be separated from the Word of God?*

The water in baptism may be distinguished from the Word of God, but not separated from it. For this water is so sanctified by the Word of God, that it is none other than divine water: not as if this water in itself and of itself were better than every other water, but because the Word and command of God is added to it. If, therefore, the Word is separated from the water, it is not water other than that which is used in ordinary life; but if this Word is connected with it, then it is a sacrament and the baptism instituted by Christ.

From this learn to understand correctly, and be able to answer the question, What is baptism?—namely, thus: that it is not merely com-

mon water, but a water comprehended in the Word and command of God, and thereby sanctified, that it is nought else than a divine water, not that the water in itself is nobler than other water, but that the Word and command of God is joined to it.

It is therefore purely a piece of rascality and the mockery of the devil, when our new spirits, in order to revile baptism, now omit the Word and order of God from it, looking at nothing but the water drawn from the well, and then vent their spleen: What good shall a handful of water do to souls? Yes, my friend, who does not know that water is water, if pulling asunder is to prevail? But how dare you thus interfere with the arrangement of God, and tear away the best jewel, with which God has connected and set it, and which he will not have removed from it: for this kernel in the water is the Word and command of God, and the name of God, which is a treasure, greater and nobler than heaven and earth. Therefore comprehend the difference, that baptism is quite different from all other waters, not because of its natural essence, but because something nobler is joined to it. God himself honors it and aids it by his might and power. It is therefore not merely a natural water, but a divine, heavenly, holy, and blessed water, and deserving of all additional praise which can be given to it, solely on account of the Word of God, which is a heavenly, holy Word, which no one can praise sufficiently, for it has divine possessions and power: hence, it also derives its essence, being called a sacrament, as St. Augustine too has taught: "If the Word is joined to the element, or natural essence, it becomes a sacrament, that is, a holy and divine thing and sign." (*Larger Catechism.*)

8. *Who are to be baptized?*

Children, shortly after birth. (*Augsburg Confession*, Art. ix; *Apology*, Art. vi; *Larger Catechism.*)

9. *Prove that little children are to be baptized.*

(1.) Christ has commanded all nations to be baptized, and therefore infants.

(2.) The kingdom of Christ is found only where the Word and sacraments are found: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3: 5.

If infants, therefore, are to be incorporated into the kingdom of Christ, this cannot be done otherwise than by means of baptism.

(3.) The promise of salvation belongs to children also, according to the Word, Matt. 19 : 14; Mark 10 : 14 : "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." And Matt. 18 : 10, 14 : "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Therefore the means by which the promise of salvation is applied and sealed, also appertain to those little ones.

(4.) God himself has testified that the baptism of children is agreeable to him, by gathering a congregation from the human race, throughout so many centuries, during which this sacrament was applied to children; and this he has done by giving the Holy Ghost to those who were baptized, and by finally saving the greater part of them.

(5.) Baptism has taken the place of circumcision. Col. 2 : 12. Just as circumcision was applied to children as the sign of the covenant, so also must baptism be used. (*Apology*, Art. iv; *Larger Catechism.*)

10. *Then you maintain that all baptized children are truly born again and received into the grace of God?*

Yes, this I maintain; for thus saith the Apostle: "Know ye not that so many of us as were

baptized into Jesus Christ were baptized into his death?" Rom. 6 : 13. And,

"For as many of you as have been baptized into Christ, have put on Christ." Gal. 3 : 27.

Yes, Christ himself says: "He that believeth and is baptized, shall be saved." Mark 16 : 16. (*Augsburg Confession*, Art. ix.)

11. *In this way you seem to maintain that baptized children truly believe in Christ?*

Certainly; for that children, through baptism, are presented with true faith by the power of the Holy Ghost, already appears from the fact that they are born again. But regeneration cannot take place without faith. And Christ himself also distinctly assures us that the little children believe in him. Matt. 18 : 6.

12. *May adults also be baptized?*

Yes; as many as come over to our church and are able to make a confession of the true faith.

13. *And do you maintain, that all baptized adults are born again, in like manner as children are?*

Here a distinction must be made: for if the adults truly believe in their hearts, what they confess with their lips, they receive a truly salutary baptism; but if they harbor craft or hypocrisy, then they indeed receive baptism in full, according to its essence, but not in a salutary manner. For without faith baptism profits nothing; and only faith makes man worthy to receive this salutary and divine water profitably.

In the third place, since we have the great benefit and efficacy of baptism, let us further see, who the person is that receives what baptism gives and profits; this is again expressed most exactly and clearly, just in these words: "He that believeth and is baptized shall be saved." That is, faith alone makes the person worthy to receive this divine water profitably. For inasmuch as this is prescribed and promised in these words, accompanying the water, it cannot be otherwise received, than by faith of the heart. Without faith it is of no use, although it is of itself a divine, superabundant treasure. This one word, "He that believeth," is, therefore, possessed of so much power as to exclude and repel all works, which we can do, in the opinion that we shall thereby obtain and merit salvation. For it has been decided that whatever is not of faith, adds nothing, neither does it receive anything. (*Larger Catechism.*)

14. *May baptism be repeated?*

It may not; for the baptism is and always will remain true, and its essence unchanged. For that which God has once ordained cannot be subverted or abolished by the unbelief of man.

It is therefore determined that baptism is always right, and will remain in its full essence, even if only one human being were baptized, even though he had not the true faith, for the order and Word of God cannot be moved or changed by men. (*Larger Catechism.*)

15. *But if the person baptized should fall from the grace of God, must not the baptism then be repeated?*

No; for even if one were to lose the salutary fruit of baptism by his sins, he can afterward return, if he mortify and drown the old man by repentance. But it is not necessary that the water should again be applied to him. (*Larger Catechism.*)

16. *How is this?*

Because, if such a one were to be immersed in water a hundred times, he would only receive one baptism, namely, that which is the covenant of a good conscience with God. For this cove-

nant continues unchanged on the part of God. If a person, therefore, fall from the grace of God, after being baptized, but return by means of true contrition and repentance, the baptism once received immediately begins to be salutary to him.

17. *In the act of baptism what does the immersion into water and the drawing out from it signify?*

It signifies that the old Adam is to be drowned in us by daily contrition and repentance, and that he is to die with all his sins and evil lusts, and again come out and arise a new man, who is to live forever in righteousness and holiness before God. For St. Paul to the Romans, in the sixth chapter, says: "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (*Smaller Catechism;* compare *Larger Catechism.*)

ARTICLE XXI.

OF THE LORD'S SUPPER.

1. *What is the Lord's Supper?*

It is a sacrament of the New Testament, instituted by Christ himself, in which the true body and the true blood of our Lord Jesus Christ, in and under the bread and wine, are truly communi-

cated to all who eat and drink, and the promise of grace is applied and sealed to every believer. (See *Smaller Catechism, Larger Catechism.*)

2. *On what ground does this explanation rest?*

The words of institution tell us this: Matt. 26: 27, 28; Mark 14: 22–24; Luke 22: 19, 20. And the words of St. Paul, 1 Cor. 10: 16; 11: 23–25. Our Lord Jesus Christ, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and gave it to his disciples, saying: "Take, eat, this is my body, which is given for you. This do in remembrance of me."

After the same manner also, he took the cup, when he had supped, gave thanks, and gave it to them, saying: "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins; this do as oft as ye drink it, in remembrance of me." (*Smaller Catechism.*)

3. *Are these words to be understood in a real and literal or in a figurative sense?*

We believe, teach, and confess, that the words of the Testament of Christ are not otherwise to be understood, than in their literal sense, so that the bread does not signify the absent body, nor the wine the absent blood, but that it is truly, because of the sacramental union, the body and blood of Christ. (*Form of Concord, Epitome*, Art. vii.)

4. *Do not the Calvinists also understand the words of institution in the same sense?*

They do not; for they do not understand the words of institution, "Eat, this is my body," really, as they read, according to the letter, but figuratively, so that *to eat the body of Christ*, means nothing else than to believe in Christ, and the *body* of Christ, nothing else than a symbol, that is, a sign or figure of the body of Christ, which body is not in the Eucharist on earth, but only in heaven. In like manner they maintain that the word *is* must be understood sacramentally, that is (according to their explanation), as merely signifying, and they directly deny that the thing is so connected with the sign, that the body of Christ is now also present upon earth, although in an invisible and incomprehensible manner. (*Form of Concord, Sol. Dec.*, Art. vii.)

5. *But whence do you prove that the words of institution are to be understood in their real, literal sense?*

My first proof I take from this: that our Lord and Saviour Jesus Christ (concerning whom this serious command was given to all men from heaven, Him ye shall hear) is not an ordinary man or an angel, nor merely true, wise, and powerful, but that he is Eternal Wisdom and Truth itself and Almighty God. He therefore knew very well what and how to speak, and he can also powerfully carry out and put into effect, whatever he speaks and promises; according to his word: "Heaven and earth shall pass away, but my words shall not pass away." Luke 21: 33. (*Form of Concord, Sol. Dec.*, Art. vii.)

6. *Can you not give another proof?*

Yes; "for when our true and almighty Lord Jesus Christ, after the Last Supper, when he was about to begin his bitter suffering and death, instituted this highly revered sacrament of the church, very thoughtfully and seriously, he certainly had at heart that which was greatest and of most importance, when he spoke these words of institution. We are therefore bound not to interpret them as metaphorical, figurative, foreign expressions, but to receive the words as they stand, in their proper, manifest sense." (*Form of Concord.*)

7. *Can you mention a third proof?*

Yes; and this is furnished by all the circumstances attending the institution of the Lord's Supper. "For since Christ gives this command concerning the eating of his body, and the drinking of his blood, at the table, during the supper, there can be no doubt but that he speaks of true natural bread, and of true natural wine, and of eating and drinking with the mouth." (*Form of Concord.*)

"Then, too, Christ himself takes precaution, that no metonymy, that no change in the meaning of the word body, that no sign or figure, or the power or benefits of the absent body of Christ, should be understood. For he clearly speaks of his true, essential, and substantial body, which he has given into death for our sins, and of his true

essential blood, which he has shed for us on the cross." (*Form of Concord.*)

8. *Adduce still a fourth proof.*

Concerning the consecrated and proffered bread, all the three Evangelists, Matthew, Mark, and Luke, as also St. Paul, who received it after the ascension of Christ, unanimously repeat, precisely in the same manner and in the same words and syllables, without any figure or change, these clear, firm, and true words of Christ, "This is my body." (*Form of Concord, Sol. Dec.*, Art. vii.)

9. *I recognize the clearness of these reasons, and you may now continue and show wherein the nature of this sacrament consists.*

We confess, in the words of Irenæus, that there are two things in the sacrament, an earthly, namely bread and wine, and a heavenly, namely the body and blood of Christ.

10. *Then you maintain that the body and blood of Christ are truly present with the bread and wine?*

Certainly; for not the elements alone, but the elements sacramentally united with the heavenly matter, and essentially present, compose the sacrament of the Lord's Supper on earth. (See *Augsburg Confession*, Art. x; *Form of Concord*, Art. vii.)

11. *Does the Augsburg Confession teach this also?*

Yes; for we read in the 10th Article: "Concerning the Holy Supper of the Lord, our churches teach that the true body and blood of

Christ is truly present under the form of bread and wine in the Eucharist, and is there communicated and received. Therefore, the contrary doctrine is rejected. And more plainly the Apology of the above, Art. iv." We confess that the body and blood of our Lord Christ is truly present in the supper, and is proffered and received with the visible things, bread and wine. (Compare *Form of Concord, Sol. Dec.*, Art. vii.)

12. *I would now like you to prove by clear reasons that the body and blood of Christ are truly present on earth with the bread and wine in this sacrament.*

The first and chief reason is given by the words of institution themselves. For Christ says expressly: "Take, eat, this is my body; drink ye all of it, for this cup is the New Testament in my blood." To this word, we steadfastly and firmly hold, and maintain that Christ does not otherwise than he has promised. (*Larger Catechism; Form of Concord*, Art. vii.)

13. *Will you not mention the other reasons?*

The second reason is, that when Paul says the bread is the communion of the body, and the wine the communion of the blood of Christ, it would follow that the bread is not the communion of the body of Christ, but only of the spirit of Christ, and the wine not the communion of the blood of Christ, but only of the spirit of Christ, if the body and blood of the Lord were not truly present. (*Form of Concord, Sol. Dec.*, Art. vii.)

Then, too, this repetition, corroboration, and explanation of the words of Christ, which is given by St. Paul, 1 Cor. 10, must with all diligence and seriousness be regarded as a special, clear testimony of the true essential presence and distribution of the body and blood of Christ in the Holy Supper. Since he writes thus: "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?" From which we clearly learn that not only the cup which Christ blessed in the first supper, and not only the bread which Christ brake and distributed, but also that which we break and bless, is the communion of the body and blood of Christ, so that all those who eat this bread, and drink of this cup, truly receive and become partakers of the true body and blood of Christ. For if the body and blood of Christ were not truly and essentially present, but only present and partaken of according to their power and efficacy, the bread would have to be called, not a communion of the body, but of the spirit, power, and benefits of Christ. And if Paul were speaking only of the spiritual communion of the body of Christ by faith, as the Sacramentarians pervert this verse; he would not say *this bread*, but the *spirit* or *faith* is the communion of the body of Christ. But he says: "The bread is the communion of the body of Christ, that all who partake of the blessed bread also become partakers of the body;" he can therefore not be speaking of a spiritual, but of a sacramental and oral partaking of the body of Christ, common to pious and wicked Christians.

Thirdly, the four reasons with which Luther most clearly manifests and proves the presence of the body and blood of Christ in the Lord's Supper. (*Form of Concord.*)

14. *Will you not mention these?*

The first is this article of our faith: Jesus Christ is essential, natural, true, perfect God and man in one person, inseparate and undivided.

The second: Because the right hand of God is everywhere.

The third: Because the Word of God is neither false nor fallacious.

The fourth: Because God both possesses and knows the various modes of being at a certain

place, and not merely the one of which the fanatics dream, called the local by philosophers. (*Form of Concord, Sol. Dec.*, Art. vii.)

15. *If the body and blood of Christ are truly present in the sacrament, in what way are they distributed and received with the bread and wine?*

This certainly does not take place by transubstantiation, as taught by the Papists, according to which the consecrated or blessed bread and wine in the Holy Supper, entirely lose their substance and essence, and are changed into the substance and essence of the body and blood of Christ, so that merely the bare form of bread and wine, or the extra-essential remains, without the essence. (*Form of Concord, Sol. Dec.*, Art. vii.)

Moreover, it does not take place by consubstantiation, or a local inclusion of the body and blood of Christ in the bread and wine; nor by means of a union, which would continue even after the celebration of the sacrament had been finished. On the contrary it takes place by means of the *sacramental union*, which is effected by the power of Christ's promise, so that when the bread is distributed, the body of Christ is also at the same time truly present and distributed, and that when the wine is distributed, the blood of Christ is also truly present and distributed at the same time. (*Form of Concord, Sol. Dec.*, Art. vii.)

16. *What then is the sacramental union?*

It is an operation of divine power, by which two different things, namely, an earthly, the bread

and wine, and a heavenly, the body and blood of Christ, in the true use of the Supper, which consists in eating and drinking, are united to one another sacramentally, that is, in a supernatural and inexpressible manner, and according to the institution of Christ are at the same time communicated and received.

17. *But why and in what sense does our church use the words* IN, WITH, *and* UNDER *the bread and wine?*

In the first place, in order that the Papistical doctrine of transubstantiation may thereby be rejected. In the next place, in order to indicate the *sacramental union* of the sign, with that which is signified, that is, of the earthly with the heavenly. Finally, as a testimony, that the words of Christ, This is my body, must be received and understood simply as the words read. (*Form of Concord, Sol. Dec.*, Art. vii.)

18. *Can the nature and attributes of the sacramental formulæ be recognized from this?*

Yes; for the sacramental formulæ are not of this kind; that the name of the object, perceived by the senses, is by them given to the earthly element only by virtue of a certain similarity or figure, so that the one word only stands for the other, as the Calvinists dream; but they are of this kind, that when by means of the sacramental union of the earthly element with the heavenly, that which is received with the bread, is called the body of Christ, and that which is drunk with

the wine, is called the blood of Christ; this is done with the most veritable and essential appellation. Such sacramental formulæ are: This is my body, This is my blood; further: The bread is the communion of the body of Christ, The wine is the communion of the blood of Christ. (*Form of Concord, Sol. Dec.*, Art. vii.)

19. *Do you maintain that the body and blood of Christ in the sacrament is received with the bodily mouth?*

I believe and firmly maintain, "that the body and blood of Christ is not only received spiritually by faith, but also orally, yet not in a Capernaitic, but in a supernatural, heavenly manner, because of the sacramental union with the bread and wine." (*Form of Concord, Epitome*, Art. vii.)

20. *Then you acknowledge, so far as I can see, a double eating of the body of Christ?*

Yes; for there is one eating of the body of Christ, which is spiritual, whereof Christ treats specially, John 6, which does not take place otherwise than with the spirit and faith, in the preaching and consideration of the Gospel, as well as in the Holy Supper, and which is of itself useful and salutary, and necessary to all Christians, at all times, for their salvation. For such spiritual eating is nothing else than faith in Christ. (*Form of Concord, Sol. Dec.*, Art. vii.)

21. *What is the other eating of the body of Christ?*

The other eating of the body of Christ is oral

or sacramental, when in the Holy Supper the true essential body and blood of Christ are orally received and partaken of by all who eat the blessed bread and drink the blessed wine in the Lord's Supper. (*Form of Concord, Sol. Dec.*, Art. vii.)

22. *Can this sacramental eating also be called a spiritual eating?*

It can be so called, but not in the sense in which the Sacramentarians would have it, namely, as if in the sacrament of the Lord's Supper, only the spirit or the power of the absent body of Christ, and his merit, were present, and received by believers; but by the word spiritual, we understand the supernatural, heavenly manner, in which Christ is present in the Lord's Supper. And by this word we reject the Capernaitic notion of a gross, carnal presence. (*Form of Concord, Sol. Dec.*, Art. vii.)

In explaining this controversy it must first be remarked, that there are two kinds of Sacramentarians. Some are gross Sacramentarians, who express in clear words what they hold in their hearts: that there is nothing more present in the Lord's Supper than bread and wine, distributed and received with the mouth. But the others are crafty and the more injurious, who in part speak most speciously in our words, and pretend that they too believe a real presence of the true, essential, living body and blood of Christ in the Holy Supper, that this, however, takes place spiritually by faith, and who, under these specious words, retain their first gross opinion, namely, that there is nothing present and received with the mouth in the Lord's Supper but bread and wine. For spiritual with them means nothing but the spirit of Christ, or the power of his absent body, and his merit, which is present; but they believe that the body of Christ is in no manner or way present, but only above in the highest heaven, to which we are to raise ourselves with the thoughts of our faith, and that there,

but not in the bread and wine of the Lord's Supper, we are to seek such body and blood. (*Form of Concord, Sol. Dec.*, Art. vii.)

23. *Are not there two species of eating enjoined in the Lord's Supper?*

Yes; as to the pious or believing, but not as to the impious or unbelieving. For believers receive the sacrament not only sacramentally or with the mouth, but also spiritually; that is, they receive its salutary fruit by faith, as a sure pledge and seal that their sins are forgiven. But the wicked are without this spiritual and salutary eating, because of their unbelief, and receive only sacramentally, that is, with the mouth, the same body and blood of Christ, but receive it unto judgment and condemnation. (*Form of Concord, Sol. Dec.*, Art. vii.)

24. *Prove that the body and blood of Christ are received with the bodily mouth.*

Christ's words of institution expressly teach this. For since he, at the table, and during the supper, extends natural bread and natural wine to his disciples, which he calls his true body and his true blood, saying: "Eat and drink;" such command cannot because of the circumstances be understood otherwise than of oral eating and drinking, not however of a gross, carnal Capernaitic, but of a supernatural, incomprehensible eating. (*Form of Concord, Sol. Dec.*, Art. vii. Compare *F. C., Epitome*, Art. vii.)

25. *Can you furnish still another proof?*

Yes; for St. Paul, 1 Cor. 10 : 16, says, "The

cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" whereby he most clearly teaches oral eating. For if Paul were only speaking of a spiritual communion of the body of Christ by faith, as the Sacramentarians pervert this passage, he would not have said the bread, but the spirit or faith is the communion of the body of Christ. But as he says, the *bread* is the communion of the body of Christ, and that all who partake of the blessed bread, also partake of the body of Christ, he therefore cannot be speaking of a spiritual, but of a sacramental or oral reception of the body of Christ, common to pious and wicked Christians. (*Form of Concord, Sol. Dec.*, Art. vii.)

26. *Do the unworthy, wicked, and unbelieving, likewise eat and drink the holy body and the holy blood of Christ with the mouth?*

St. Paul expressly teaches that not only godly, pious, and believing Christians, but also the unworthy, wicked hypocrites, receive the true body and blood of Christ orally in the sacrament, and grievously sin against the body and blood of Christ, by their unworthy eating and drinking. 1 Cor. 11 : 27. (*Form of Concord, Sol. Dec.*, Art. vii.)

27. *Before you prove this, show who are worthy and who are unworthy.*

Those are unworthy who go to the sacrament without true penitence and sorrow, and without true faith, and the good resolve to better their

lives. "But believers in Christ are worthy, and not only these, but also those weak in the faith, the timid troubled Christians, who are frightened at heart because of the greatness and multitude of their sins, and think that they, in their great impurity, are unworthy of this noble treasure and of the benefits of Christ, and who feel and lament the weakness of their faith, and have the heartfelt desire to serve God with a stronger, more joyous faith, and in purer obedience." (*Form of Concord, Sol. Dec.*, Art. vii.)

28. *Now prove that all the unworthy receive orally the body of Christ in this sacrament.*

This is confirmed by the Apostle, 1 Cor. 11: 27, 29, when he says: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." In these words the Apostle clearly testifies, that those who eat unworthily of this bread (which is the communion of the body of Christ) and drink unworthily of the blessed cup (which is the communion of the blood of Christ), not only sin against bread and wine, not only against signs or symbols and figures of the body and blood, but become guilty of the very body and blood of our Lord Jesus Christ, which they there dishonor, abuse, and put to shame. (*Form of Concord, Sol. Dec.*, Art. vii.)

29. *What is your opinion of the words of institution? Have they the power to make the sacrament?*

As to the consecration, we believe, teach, and confess, that no work of man, or speaking on the part of the minister, creates such presence of the body and blood of Christ in the Holy Supper, but that this is to be ascribed solely and alone to the Almighty power of our Lord Jesus Christ, whose true and omnipotent words, spoken at the first consecration, were powerful not only in the first Supper, but continue, are valid, work and still are powerful, so that Christ himself everywhere, where his institution is observed, and his words repeated over the bread and wine, and the consecrated bread and wine distributed, even to-day is still efficient, when these words are repeated, by virtue of the first institution. (*Form of Concord, Epitome*, Art. vii; *Sol. Dec.*, Art. vii.)

30. *Then the words of institution may be entirely omitted in the use of this sacrament?*

They dare by no means be omitted, but must be spoken publicly, as it is written: "The cup of blessing, *which we bless*, is it not the communion of the blood of Christ?" and this consecration takes place by the repetition of Christ's words. Besides, we must obey the command of Christ, which says: "This do;" what Christ himself did in the Holy Supper dare not therefore be omitted.

Thirdly, the words of Christ must also be repeated for this reason, that the faith of those hearing, concerning the essence and fruit of this sac-

rament, may be awakened, strengthened, and made sure by the words of the Testament of Christ.

And finally, that the elements, bread and wine, may be consecrated or blessed unto this holy use, and separated from other elements of this kind. (*Form of Concord, Epitome*, Art. vii; *Sol. Dec.*, Art. vii.)

31. *What do you think of the Romish administration of the sacrament under but one form?*

I maintain that a great and fearful robbery and sacrilege is committed where but one form of the sacrament is given to laymen, and where, contrary to the express words of the Testament of Christ, they are forbidden the cup and despoiled of the blood of Christ. (*Form of Concord, Epitome*, Art. vii. Compare *Augsburg Confession*, Art. xxii; *Smalcald Articles*, Part iii, Art. vi.)

32. *Give your reasons for this assertion.*

In the first place, "Christ has instituted both forms, not only for a part of the church, but for the whole church. If Christ, then, has instituted the whole sacrament for the whole church, why do they take one form from the church? Why do they change the order established by Christ?" (*Apology*, Art. x.)

Christ, too, has clearly commanded that all shall drink of the cup. Matt. 26 : 27. And in order that no one might attack these words, and comment on them; as if it belonged solely to the priests, Paul informs us, 1 Cor. 11 : 24 *ff.*, that the

entire assembly of the Corinthian church used both forms. (*Augsburg Confession*, Art. xxii.)

33. *Do the Papists cherish other errors concerning this sacrament?*

Yes; the first abomination is the figment of transubstantiation or the conversion of the substance of the bread into the substance of the body, and of the substance of the wine into the substance of the blood of Christ.

The second abomination is that they imagine that the body of Christ is truly present in a sacramental manner under the form of bread, even outside of the act of the Holy Supper; whilst nothing can be a sacrament, apart from God's ordained command and instituted use, which consists in eating and drinking.

The third abomination is, that the bread (which they imagine has been changed into the body of Christ) is inclosed in the pyx, in order that it may be ostentatiously adored.

The fourth abomination is, that they change the sacrament of the altar into a real sacrifice, namely, an atoning sacrifice, for the living and the dead, which they call mass. (*Form of Concord, Sol. Dec.*, Art. vii.)

34. *What is the design and use of the institution of the Lord's Supper?*

It was instituted in order that the faith of those who use the sacrament, might be reminded of the benefits which it receives at the hands of Christ,

and that it might encourage and comfort affrighted consciences. For to remember Christ is to think of his benefits, and to believe that they are truly imparted to us. (*Augsburg Confession*, Art. xxiv.)

35. *Should the sacrament be used frequently?*

Yes; for in the first place, we have the words of Christ, "This do in remembrance of me;" which words are a command. (*Smaller Catechism; Larger Catechism.*)

Again, the oftener you go to the Lord's Supper, the more your heart is inflamed with the love of God. (*Smaller Catechism; Larger Catechism.*)

In the third place, there is also a promise added to the command, which is to allure and impel us most strongly to the frequent use of this sacrament; for these are the gracious and lovely words: "This is my body, which is given for you; this is my blood, which is shed for you, for the remission of sins." (*Smaller Catechism; Larger Catechism.*)

Finally, the feeling of our unworthiness and misery is to enkindle the desire for this sacrament. For in it you bring yourself unto Christ, that he may refresh, comfort, and strengthen you. (*Smaller Catechism; Larger Catechism.*)

ARTICLE XXII.

OF SACRIFICES AND THE ROMISH MASS.

1. *What is a sacrifice properly so called?*

"A sacrifice is a ceremony or work, commanded by God, and rendered as an honor to him." (*Apology*, Art. xii.)

2. *What is the difference between a sacrifice and a sacrament?*

"A sacrament is a ceremony or work, whereby God gives us that, which the divine promise attached to this ceremony, offers:" a sacrifice, on the other hand, as has been already said, is a work, whereby we bring something to God. (*Apology*, Art. xii.)

3. *How many kinds of sacrifices are there?*

There are only two kinds of sacrifices: "The one is an atoning sacrifice, by which satisfaction is rendered for guilt and punishment, the anger of God appeased and conciliated, and forgiveness of sins obtained for others. Only one such sacrifice has been made in the world, and that but once; it also can not and ought not to be repeated, namely, the sacrifice of Christ's death. Heb. 7:27; 10:12.

The other kind is the thank-offering or eucharistic sacrifice, by which forgiveness of sins or atonement is not procured; on the contrary, it is rendered by those who are already reconciled, in

giving thanks for the forgiveness of sins and other gifts and tokens of grace, which they have received. In the Old Covenant the trespass offering, meat offering, thank-offering, first fruits and tithes were sacrifices of this kind. (*Apology*, Art. xii.)

4. *Were not some of the Levitical sacrifices also propitiatory sacrifices?*

Yes; but they were so called because of their significance, not that they by their power or of themselves merited forgiveness of sins; but partly because they were types of the promised, pure, only and true expiatory sacrifice, the Messiah,—partly because they merited the remission of sins according to the righteousness of the law; so that those for whom they were made were not banished from the congregation of the people of Israel. And in this ecclesiastical respect they became expiatory sacrifices for sins and trespasses, and were called burnt offerings. (*Apology*, Art. xii.)

5. *Do these Levitical sacrifices of propitiation still take place in the Church of God?*

They do not; for since the Levitical law had to cease with the revelation of the Gospel, these sacrifices also ceased. Or rather, they were not true expiatory sacrifices, because the Gospel was to present the true propitiation.

6. *Are the thank-offerings only of one kind?*

No. For some were only external sacrifices, as described in the book of Leviticus, which have

long since become antiquated. Others, however, are spiritual thank-offerings, and these are common to both Testaments, and will continue to the end of the world; to which kind belong the sacrifices of praise, as, the preaching of the Gospel, prayer, thanksgiving, confession, and the cross borne by saints; in short, all the works of the saints. And concerning these spiritual sacrifices, saith Malachi, ch. 1 : 11:

For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles ; and in every place incense shall be offered unto my name, and a pure offering.

And St. Peter, 1 Ep. 2 : 5, 9:

Ye are a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (*Apology*, Art. xii.)

7. *Did the Levitical sacrifices merit anything, ex opere operato, i. e., merely by being made, without respect to those sacrificing?*

No. For the prophets of the Old Testament themselves condemned the opinion, that their sacrifices already rendered satisfaction, and they demanded righteousness and the sacrifices of the spirit.

Jer. 7 : 22. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices ; but this thing commanded I them, saying : Obey my voice and I will be your God.

Ps. 50 : 13. Will I eat the flesh of bulls, etc. And call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me.

Ps. 51 : 16. For thou desirest not sacrifice, etc. The sacrifices of God are a broken spirit : a broken and contrite heart, O God, thou wilt not despise.

8. *Is the Romish mass, then, really a sacrifice?*

The Papists indeed say yes to this; maintaining that in the mass, *i. e.*, in the celebration of the Lord's Supper, the body and the blood of Christ are offered to God, the Father, by the priest, for the sins of the living and the dead. But this opinion I reject as impious and blasphemous. (See *Augsburg Confession*, Art. xxiv.)

9. *Why?*

First, because Christ, according to Holy Scripture, had to be offered, and was offered, only once, in his sufferings on the cross. Heb. 7:27; 9:12; 10:12. He, therefore, cannot be incessantly offered in the mass. (*Augsburg Confession*, Art. xxiv.)

In the second place, Holy Scripture teaches, that we are justified before God through faith in Jesus Christ, namely, when we believe that our sins are forgiven for Christ's sake. If the Romish mass, then, in and of itself, merely as a work, blot out the sins of the living and the dead, justification would not come by faith, but by the work of the mass. *Augsburg Confession*, Art. xxiv.)

Thirdly, a double use of the Holy Supper is expressed in the words of institution:

(1.) An external use, which consists in eating and drinking.

(2.) An internal use, namely, that it is done in remembrance of the Lord. But neither of these two uses can intimate a sacrificial institution, yea, the latter radically overthrows the entire sacrifice of the mass. For if the remembrance of a sacri-

fice is celebrated here, the Holy Supper certainly cannot be the sacrifice itself.

Fourthly and finally, the Romish mass, like a dragon's tail, has created much idolatry and innumerable abominations, as: the doctrine of purgatory, the appearance of spirits, pilgrimages, fraternities, relics of saints, and also indulgences, which were sold for money on behalf of the living and the dead.

ARTICLE XXIII.

OF OFFENCE.

1. *What is offence?*

Offence is a word or deed, by which some one becomes worse, either because he is confirmed in an error, or because he imitates a bad example, or also because he is filled with greater hatred against the Gospel. (*Melanchthon in the Articles.*)

2. *How many kinds of offences are there?*

Two.

(1.) The Pharisaic or taken offence; that is, when unbelievers are angry at the true doctrine of the Gospel, or at honest and necessary deeds; if they will not suffer the true doctrine to be promulgated, error to be rebuked, and idolatry to be abolished.

(2.) The given offence. This is either false doc-

trine or evil example, bringing injury to others, either because it confirms them in their lawlessness, or tempts them to imitation, or frightens them from the Gospel and gives them occasion to revile Christ and the Gospel, or because it is the seed of other sins.

3. *What rules must be observed in regard to offence?*

Two in particular. 1. In reference to the given offence, that believers should avoid it with the greatest care and watchfulness, according to the admonition of Christ. Matt. 18 : 7. "Woe to that man by whom the offence cometh."

4. *What is the second rule?*

This refers to the taken offence. They should not so avoid it as to cause themselves to omit whatever is pious, of good report, or necessary; on the contrary, they ought not to yield to hypocrites and the enemies of the truth for a moment, but rather bravely and undauntedly stand fast in the liberty to which they have been called through Christ, as has been clearly demonstrated in the 18th Article, "Concerning Christian Liberty."

5. *Can the given offence not be prevented?*

It can indeed be prevented, if namely:

(1.) The doctrine of the Gospel be purely, clearly and distinctly set forth, so that conflicting errors are thoroughly and correctly refuted on the ground of holy Scripture.

(2.) If the customs introduced into the church, and all those which can be retained without sin, be not changed wantonly.

(3.) If every one strive after purity of life and walk, but especially if the ministers of the Word endeavor to be blameless and an example unto believers.

(4.) If every untimely use of Christian liberty be avoided.

(5.) When good discipline and propriety of conduct is upheld by all in general, and by every one in particular.

ARTICLE XXIV.

ON THE CROSS AND THE COMFORT EXPERIENCED THEREIN.

1. *Why does God permit believers to be exercised by manifold afflictions?*

Many reasons could be assigned for this, but the following are the principal ones:

(1.) Because there is still sin remaining in believers, and because gross desires of the flesh, warring against the spirit, still cleave to them. On this account God by the cross provokes them to repentance, faith, prayer, renewal of life, and other pious exercises of this kind. Isa. 28 : 19.

(2.) Because God wishes believers even in this life to be conformed to the image of his Son. Rom. 8 : 29.

(3.) Because God in this manner more clearly exhibits to believers his presence, love, and omnipotence

Isa. 37 : 20. "Now therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only."

(4.) Because he wishes the pious to make testimony and confession of their faith, that they are not hypocrites, and that they truly believe, and do not spread a doctrine invented by themselves for their own advantage.

Ps. 116 : 10. "I believed, therefore have I spoken. I was greatly afflicted."

2. *How must the cross be borne?*

First, in true humility, which consists in a heartfelt and soul-distressing conviction of sin.

Secondly, in true faith in Christ, so that we through him alone implore God for a lightening of the cross. Then, in true patience, which quietly resigns itself to the will of God.

Finally, in firm comfort, with which we raise ourselves up under the cross.

3. *Whence is such comfort to be obtained?*

From the words of God, according to the declaration of David.

Ps. 119 : 92. "Unless thy law had been my delight, I should then have perished in mine affliction."

4. *Does not philosophy also furnish a sure comfort?*

It indeed furnishes comfort, but of a very weak character, which cannot stand in severe trials. Its comforts are:

(1.) Necessity, whence the well-known expression: "What cannot be cured must be endured."

(2.) The importance of virtue, that because of the pain we should do nothing wrong.

(3.) A good conscience.

(4.) The example of others.

(5.) The hope of a happy termination.

(6.) Immortal glory, and some other things similar to these. (*Melanchthon.*)

5. *Adduce grounds of comfort from Holy Scripture.*

Holy Scripture furnishes five special grounds of comfort. The first is the good-will of God; for it is not by chance or accident that we are troubled, because God orders it so. Matt. 10 : 29, 30. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

6. *What is the second?*

The good design of the cross.

Rom. 8 : 28. "And we know that all things work together for good to them that love God."

7. *The third?*

The promise of the divine aid and presence in all such calamities.

Ps. 91 : 15. "I will be with him in trouble; I will deliver him, and honor him."

8. *Name the fourth?*

This is a good conscience, which is a great comfort in misfortune.

2 Cor. 1:12. "For our rejoicing is this, the testimony of our conscience."

9. *And the fifth?*

This is the firm confidence in the forgiveness of our sins in Christ, which causes us to be in grace with God, though we be tried by any calamity whatsoever.

Rom. 8:33. Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

ARTICLE XXV.

OF PRAYER.

1. *Is it man's duty to pray, or is this an arbitrary matter?*

Prayer is absolutely necessary, on account of the divine command. For so we hear in the second commandment: "Thou shalt not take the name of the Lord, thy God, in vain." These words at the same time require us to praise the holy name of God, and prayerfully to call upon him in all trouble. For calling upon God is

nothing else than pouring out our prayers to God. (*Larger Catechism.*)

Ps. 50 : 15. Call upon me in the day of trouble.

Matt. 7 : 7. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

Then, too, our own wants and the necessities of others must urge us to pray unto God.

Matt. 26 : 41. Watch, and pray that ye enter not into temptation.

1 Tim. 2 : 1. I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks be made for all men.

2. *What is prayer or the invocation of God?*

Prayer is a petition to God, that he, for the sake of Christ, the Mediator, apprehended by true faith, may grant necessary benefits; which petition must be presented not merely with the mouth, but also with the heart. And with it, at the same time, thanksgiving must be rendered for the benefits received.

3. *What is the design and effect of prayer?*

"This we are to know, that all our safeguard and protection rests in prayer alone. For we are far too weak, of our own strength, equally to contend with Satan, and his auxiliaries, who attack us." Wherefore, we are stronger than the devil and his band, solely by the support of prayer. (*Larger Catechism.*)

Ps. 145 : 18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him : he also will hear their cry and will save them.

Prov. 18 : 10. The name of the Lord is a strong tower, the righteous runneth into it and is safe.

4. *What is necessary to true prayer?*

These three things in particular:

(1.) That God be called upon.

Matt. 4 : 10. Thou shalt worship the Lord, thy God, and him only shalt thou serve.

Isa. 42 : 8. My glory will I not give to another.

(2.) That God be called upon in the name of Jesus Christ, our Saviour.

John 14 : 14. If ye shall ask anything *in my name*, I will do it.

John 16 : 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he shall give it you.

(3.) That our faith repose confidence in the promises, given us in the Word.

5. *Is it permitted, then, to ask any gifts whatsoever of God?*

This is indeed allowed, but not in one and the same manner. For we are to ask for spiritual gifts, such as the Holy Spirit, the forgiveness of sins, constancy in faith, patience, and the like, which belong to faith and salvation, without any condition, in reliance on the promise of God, and expect them without doubt, as can be seen from the 51st Psalm. But temporal gifts are to be asked for conditionally: namely, provided it be in accordance with the will of God.

Matt. 8 : 2. Lord, if thou wilt, thou canst make me clean.

Matt. 26 : 39. O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt.

6. *What must be connected with true prayer?*

Thanksgiving.

Ps. 50 : 15. Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me.

Col. 3 : 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

7. *Do we not owe this honor of invocation to the saints in heaven?*

We may indeed think of the saints, in order to imitate their faith, Heb. 13 : 7; also to render thanks unto God, that he has given such teachers to the church; and finally, in order that every one may imitate their virtues, according to his calling. James 5 : 10. But Holy Scripture nowhere teaches that we are to invoke them or ask any aid of them. (*Augsburg Confession*, Art. xxi. *Apology*, Art. ix.)

8. *How so?*

Because there is but one Redeemer and Mediator between God and men, Christ Jesus, 1 Tim. 2 : 5, who is the only Saviour, the only High Priest, propitiator and intercessor with God. Rom. 3 : 25; 8 : 34.

And he alone has promised that he will hear our prayer. Heb. 11 : 11. This, too, according to Scripture, is the highest worship, that one seek and call upon this very Jesus in all distresses and cares.

1 John 2 : 1. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous. And he is the propitiation for our sins : and not for our sins only, but also for the sins of the whole world. (*Augsburg Confession*, Art. xxi.)

Besides, since neither command, nor promise, nor example of the invocation of saints can be cited from Holy Scripture, it follows that no heart or conscience can rely upon it. (*Apology*, Art. ix.)

Finally, prayer must proceed from faith. But Holy Scripture nowhere assures us that God sanctions the adoration of the saints, nor that the saints hear the prayers of individuals.

9. *Then you maintain that the saints do not hear the prayers of individuals?*

Although we grant concerning the saints in heaven, that, as the living on earth pray for the whole church in general, so also do they in heaven, although there is no instance to be found in Holy Scripture that the dead pray, except the dream mentioned 2 Macc. 15 : 12 *ff.*, yet Holy Scripture directly denies that they hear and understand the sighs and petitions of those who pray in particular.

Isa. 63 : 16. Though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. (*Apology*, Art. ix.)

10. *Can the saints communicate their merit to us?*

The Papists indeed speak not only of the adoration of the saints, but also apply the merits of the saints to others, and thus not only make intercessors of them, but also mediators and propitiators. (*Apology*, Art. ix.)

11. *But do not the Papists say that they do not make the saints propitiatory mediators, but only intercessory mediators?*

They indeed make this distinction; but from their writings it can be seen that they do make the saints propitiatory mediators; and their assertion that the saints pray for us, likewise has no

foundation in Scripture. For by such doctrine they obscure the office of Christ and the confidence due his mercy, and transfer it to the saints. For they delude themselves, as if Christ were the more severe, and the saints the more gracious, place more confidence in the mercy of the saints than in the mercy of Christ, and fleeing from Christ, seek the help of the saints. They thus in reality make the saints propitiatory mediators. (*Apology*, Art. ix.)

ARTICLE XXVI.

OF MONASTIC VOWS AND THE SO-CALLED EVANGELICAL COUNSELS.

1. *Inasmuch as the examination of the monastic vows includes the subject of cloisters; tell me of what use were the cloisters at one time?*

During the time of Augustine the cloisters were free colleges, or schools of Holy Scripture, and other studies, useful to the church, and from these the pastors and bishops were taken. (*Augsburg Confession*, Art. xxvii; *Smalcald Articles*, Part ii, Art. iii.)

2. *But what are the monasteries and nunneries at the present day?*

The Pope nowadays fetters the liberty of monastic life, with the bonds of vows, and makes

real prisons of those colleges, pretending that grace and righteousness may be earned by this mode of life. Yea, he even proclaims that it is a state of perfection, which, being ordained of God, must be by far preferred to all other modes of life, most shamelessly asserting, that monastic vows are equal to baptism, yea, even better than it. (*Smalcald Articles*, Part ii, Art. xiv.)

3. *What are these monastic vows?*

Although there are three kinds of monastic vows, namely, chastity, poverty, and obedience, yet to the first, that is chastity or continence, they especially apply the name of vow.

4. *What, then, do the Papists call vows?*

Among the Papists this is and is called a vow, when the monks, after they have abjured marriage forever, obligate themselves to a life of celibacy, so that they, after this vow has once been made, can never exchange celibacy with married life on pain of everlasting punishment.

5. *What do you think of these monastic vows?*

That they are impious and vain. For, in the first place, God's law commands, that those, who do not possess the gift of continence, shall contract marriage.

1 Cor. 7 : 12. To avoid fornication, let every man have his own wife, and let every woman have her own husband?

Then God's creation and the order of this creation, constrains all those to marry, who do not possess the gift of continence.

Gen. 2 : 18. It is not good that the man should be alone.

Wherefore this higher and divine law must of right be preferred to the lower or human law, and those do not sin who obey the command and institution of God. For no vow can destroy God's command and institution. (*Augsburg Confession*, Art. xxvii.)

6. *Then these vows can be changed and broken?*

Yes; "for the canons say that in every vow the higher law takes the precedence, how much less then ought they to bind and be valid contrary to the *divine* law? If these vows could not have been changed the Popes would not have issued dispensation against them; for no man has the right to rend asunder a duty which grows out of divine right." (*Augsburg Confession*, Art. xxvii.)

7. *Mention another reason confirming the abolition of such monastic vows.*

In every vow, if it is to be firm and unchangeable, the nature of the vow must be regarded, namely, that it take place in a possible matter and in a proper manner. But in monastic vows nothing of this kind is observed. Therefore, they are of nought. That nothing of this kind is observed in monastic vows appears from the following:

(1.) That it is in no man's power to vow perpetual chastity.

(2.) That but very few make this vow deliberately and of their own free will. For the young men and maidens are persuaded and sometimes

even forced into this vow, before they have a judgment of their own. Hence, some canons and laws rescind those vows which are made under fifteen years; yea, another canon forbids the monastic vow to be made under eighteen years. (*Augsburg Confession*, Art. xxvii.)

8. *Perhaps you can assign a third reason?*

All worship rendered by man, instituted and selected without the divine injunction and commandment, in order to obtain righteousness and the grace of God, is contrary to God and the Gospel, and opposed to the commandment of God. As Christ himself says, Matt. 15 : 9, "But in vain they do worship me, teaching for doctrines the commandments of men." St. Paul, too, everywhere teaches that we are not to seek righteousness and piety from our own observances and services which have been invented by men, but that righteousness and piety before God comes of faith and confidence, in that we believe that God receives us into grace for the sake of Christ. But now it is manifest that the monks have taught and preached, that an invented spirituality, and especially the monastic vows, render satisfaction for sin, and obtain God's grace and righteousness. It, therefore, follows that such vows are wrong, and therefore vain services of God. They are, therefore, not binding. (*Augsburg Confession*, Art. xxvii.)

9. *Then you maintain that no vow can be a divine service?*

Under the Old Testament the mode of the vows had to be arranged according to certain laws, so that all were not permitted to vow what they pleased. And hence that could not be a divine service which was rendered by means of a vow. But in the New Covenant, where the entire manner of the divine service is included in the Word of God, vows cannot and dare not be regarded as divine service. For what is not commanded by God, but is done by the will of man, cannot be a service of God. Rom. 14 : 23: "For whatsoever is not of faith is sin." (*Apology*, Art. xiii.)

Besides, no instance can be found in the New Testament, of God's being pleased with vows, as an acceptable service. (*Apology*, Art. xiii.)

10. *But can vows not be made at the present day, if one only do not connect the idea of merit, of divine service, and of necessity with them?*

Yes, if they are made, in order that sins may be more carefully avoided, or that the business of one's calling may be more faithfully transacted, or that other permitted objects, useful to church and state, may be attained; as if, for instance, some one vows to abstain from wine and play, because he sees that much injury arises to him and others from it, etc.

11. *Can monastic life be referred to the evangelical counsels?*

This too is false, that monastic life, such as chastity, voluntary poverty, and obedience, is a

fulfilment of the counsels given in the Gospel. For the Gospel has nowhere advised such distinctions of dress and food, or the giving up of one's own property. For these are purely human ordinances, of which St. Paul says:

1 Cor. 8:8: "But meat commendeth us not to God, etc." Therefore they are not services, which make us pious before God, nor are they evangelical perfection. (*Apology*, Art. xiii.)

12. *But what do you think of the vow of obedience, which Christ himself* (*Matt.* 19:21) *seems to place among the evangelical counsels?*

The words of Christ are as follows: "If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me." But by this he does not understand an obedience, which is assumed on human advice and will, but that which takes place according to every individual's calling. (*Apology*, Art. xiii.)

13. *How is this to be understood?*

It must be so understood, that as calls are unlike, so also this call, of which Christ there speaks, is not for all persons, but only for that person, with whom Christ is there treating; just as we may not imitate the call of David to be a king, or of Abraham to sacrifice his son. (*Apology*, Art. xiii.)

14. *How so?*

Because an accurate distinction must be drawn between calls and obedience. For calls pertain

to individuals, just as occupations themselves are different according to times and persons: but the example of obedience is general and concerns all men. Hence perfection would have become the portion of that young man, to whom Christ here speaks, if he had believed and obeyed this call. Thus it is sufficient for our perfection, if every one of us obey his own call in true faith.

ARTICLE XXVII.

CONCERNING CIVIL AUTHORITY AND CIVIL AFFAIRS.

1. *What is the civil magistracy?*

It is a rank ordained of God, which is to uphold, as to both tables, external discipline, and also maintain peace, having the power to punish with physical force. (*Melanchthon.*)

2. *What are the chief duties of the civil magistrates?*

Four: First, to care for the commandments of both tables, so far as they concern external discipline. Secondly, to make laws concerning civil and domestic matters, which correspond with divine and natural right. Thirdly, to carefully attend to the execution of the laws which are passed. The fourth, to punish sinners, according to the measure of their crimes, but favor and reward the obedient.

3. *Is it allowable to undertake a governmental or other civil office?*

"Concerning political affairs and civil government it is taught, that all government in the world, and all ordained rule and laws, are good works, created and instituted by God; that Christians may hold governmental, sovereign, and judicial office, without sin, may pronounce judgment and decide right according to the imperial and other laws, which are in force, may punish evil-doers with the sword, conduct just wars, engage in battle, buy and sell, take oaths which are required, possess property, marry, etc." (*Augsburg Confession*, Art. xvi.)

4. *The Gospel, then, does not abolish civil constitutions?*

No: for the Gospel treats of the kingdom of Christ, which is spiritual, and begets faith, piety, love, and patience in our hearts, and here on earth begins within us the kingdom of God and everlasting life. As long as this life lasts, it nevertheless permits us to make use of the laws, the order, and the classes of society, which exist in the world, according to every one's calling, just as it permits us to use medicine, to build and plant, to use air, water, etc.

"And the Gospel does not introduce new laws for the government of the world, but commands and demands, that we be obedient to the laws and to the authorities under which we live, be they

heathen or Christians, and that we show our love by such obedience." (*Apology*, Art. viii.)

5. *Prove from Holy Scripture that the use of civil authority is permitted?*

Civil authority was confirmed at its institution by the command of God.

Deut. 16 : 18. Judges and officers shalt thou make thee in all thy gates : they shall judge the people with just judgment.

St. Paul, Rom. 13 : 1, 2, confirms the obedience which we owe to the government.

Let every soul be subject unto the higher powers. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, etc. (*Smaller Catechism.*)

6. *Is it allowable to sit in judgment?*

It is clearly evident from the example of our Lord himself, that it is allowable to sit in judgment, John 18 : 23, and of the apostle Paul, who defends himself in judgment, Acts 23 : 5, and appeals to the Roman law, Acts 22 : 25, yea, even to the Emperor himself. Acts 25 : 11.

7. *Is it right to punish sin with death?*

The right to inflict capital punishment on the wicked is likewise apparent from the words of the Apostle.

Rom. 13 : 4. But if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is the minister of God, an avenger to execute wrath upon him that doeth evil.

8. *Is it permitted to carry on war?*

Yes; for God himself through Moses has prescribed the mode of conducting war. Deut. 20 : 1.

Besides, here and there we have examples in Holy Scripture of warriors, who are known to have been accepted by God, as Abraham (Gen. 14), Moses, David, and others. And even John the Baptist confirms the lawfulness of war, by commanding soldiers to be satisfied with their wages. Luke 3 : 13.

9. *But does Holy Scripture permit civil traffic and commercial intercourse to be carried on?*

Holy Scripture allows such traffic and intercourse, if it is conducted in a lawful manner.

1 Thess. 4 : 6. That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such. (*Apology*, Art. viii.)

10. *May a Christian possess property?*

The Gospel does not abolish the ownership of temporal possessions, and the Apostle commands those who are rich, not to divest themselves of them, but only forbids their reposing confidence in these treasures. 1 Tim. 6 : 17. Thus Solomon speaks, Proverbs 5 : 15 : "Drink waters out of thine own cistern and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own and not strangers with thee." The same is implied in the seventh commandment: "Thou shalt not steal." (*Apology*, Art. viii.)

11. *May a Christian take a judicial oath?*

This is apparent from the divine prediction, that it shall be a characteristic and mark of the

citizens of the kingdom of Christ, that they will swear by the name of the true God. Isa. 65 : 15 ; Jeremiah 4 : 2 ; 12 : 19. Yes; God himself commands : "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Deut. 6 : 13. (See *Larger Catechism.*)

12. *Can you prove the same of marriage?*

Yes; for marriage is not only extolled in Holy Scripture as useful and praiseworthy, but even enjoined as necessary.

Gen. 2 : 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

Matt. 19 : 4, 5. And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh.

Heb. 13 : 4. Marriage is honorable in all and the bed undefiled. (Compare the entire 128th Psalm.)

13. *But is not the use of such civil things opposed to Christian perfection?*

This is indeed taught by the Anabaptists, who directly forbid a Christian's using such civil matters, alleging that their use conflicts with Christian perfection. But this is a clear falsehood and fraud : "for Christian perfection does not consist in the contempt of civil authority, but in the motions of the heart, in great fear of God and in great faith. For Abraham, David, and Daniel occupied royal stations, possessed great riches, and nevertheless were more holy and perfect than any monk or Carthusian that has come upon earth." (*Apology*, Art. viii.)

14. *Must the civil authorities be obeyed in all things?*

Christians are under obligation to obey the government and its commands, in everything, which may be done without sin. For if the command of the government cannot be obeyed without sin, God must be obeyed rather than men. Acts 4 : 9. (*Augsburg Confession*, Art. xvi. Compare *Larger Catechism.*)

15. *If one must always be satisfied with the decision of the government, then private revenge may no longer take place?*

Very true; for private revenge is not prohibited by an advice, but by a command.

Matt. 5 : 44. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Rom. 12 : 17, 19. Recompense to no man evil for evil; avenge not yourselves, but rather give place unto wrath; for it is written: Vengeance is mine, I will repay, saith the Lord.

But public vengeance which the government executes by virtue of office, is not prohibited, but enjoined, and is a work of God. Rom. 13 : 12. Of this kind are: courts, sentences of death, wars, military service, etc.

ARTICLE XXVIII.

CONCERNING MATRIMONY AND THE MARRIAGE OF PRIESTS.

1. *What is marriage?*

Marriage is the legal and indissoluble union of one man and one woman, instituted by God him-

self for association throughout life, and the propagation of the human race.

2. *Who is the author of marriage?*

God himself.

Gen. 2 : 18. And the Lord God said, It is not good that the man should be alone : I will make him an helpmeet for him.

3. *Why do you define marriage to be the union of one man and one woman?*

In order to exclude both bigamy and polygamy : because he who in the beginning created them male and female, said : "For this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh."

4. *Why do you call marriage a legal union?*

Because those persons who can unite in marriage are distinguished into different grades, so that they are not allowed to contract marriage in a prohibited grade, as can be seen, Leviticus 18 : 20.

5. *Is it not lawful to marry?*

All those, who are unfit for unmarried life, are allowed to marry. For vows cannot abolish the institution and commandment of God. Now the commandment of God is this :

1 Cor. 7 : 2. To avoid fornication, let every man have his own wife, and let every woman have her own husband.

Besides, not only the commandment of God, but also the creation and arrangement of God, constrains all those to marry, who have not been made exceptions to the rule by a special work of God, according to this word of God himself.

Gen. 2 : 18. It is not good that the man should be alone; I will make him an helpmeet for him. (*Augsburg Confession*, Art. xxvii.)

6. *But is not marriage in its very nature unclean?*

Certainly not; for it is an ordinance of God. And although it often becomes unclean through that which is accidental to it, namely, through the uncleanness of wicked men themselves, it is, nevertheless, pure to believers, because it is sanctified by the Word of God. And Christ himself calls marriage a divine union, when he says: "What therefore God hath joined together, let not man put asunder." Matt. 19 : 6. And Paul says of marriage, of meats, and of like things: "For it is sanctified by the Word of God and prayer." 1 Tim. 4 : 5. And 1 Cor. 7 : 14. "For the unbelieving husband is sanctified by the wife." And Titus 1 : 15. "Unto the pure all things are pure;" that is, to those who believe in Christ, and are righteous by faith. Therefore, as virginity is unclean in unbelievers, marriage is pure in believers, because of the Word of God and faith.

7. *According to this priests would also be allowed to marry?*

Certainly; for the word of the Apostle, 1 Cor. 7 : 2, "To avoid fornication, let every man have his own wife," applies to them as well as to others. In like manner, verse 9, "It is better to marry than to burn." And as Christ says: "All men cannot receive this saying" (Matt. 19 : 11); Christ, who well knows what pertains to man, shows, that few men are fit for celibacy. "For God created

them male and female." Gen. 1 : 27. (*Augsburg Confession*, Art. xxiii.)

8. *Can you prove your assertion by other reasons?*

Yes; for the Papal law concerning the celibacy of the priesthood conflicts with divine and natural right: with divine right, because Moses, Gen. 1 : 28, teaches that man and woman were so created by God, in order that they might be fruitful, beget children, love one another, etc.: and with natural right, because this ordinance or creation in human nature is a natural right and law. Wherefore jurists have correctly said that the cohabitation and belonging together of man and woman is a law of nature. And as no man can change a law of nature, marriage must be free to every one. For when the nature is not changed, that ordinance must remain, which God has implanted in our nature, and it cannot be removed by human law. (*Apology*, Art. xi.)

9. *Have you another proof?*

That which Paul mentions: "To avoid fornication, let every man have his own wife." 1 Cor. 7 : 2. "This is a common injunction and commandment, and concerns all those who are not fit for celibacy, and thus obliges all to marry who do not possess the gift of continence." (*Apology*, Art. xi.)

10. *But cannot the priests procure this gift for themselves?*

The Papists indeed say that one must pray to

God and invoke him for continence, and must mortify the body with fasting and work. But they are not in earnest in the matter; they sport and jest according to their good pleasure. If continence were possible to every one, there would be no need of a special divine gift. But the Lord Jesus tells us that it is a special, distinguished gift of God, and that not every one can receive this saying. God only wishes the rest to use that common law of nature which he has instituted, and does not wish us to despise his ordinances. Gerson shows that there were many good men, who endeavored to subdue the body, and yet were not able. (*Apology*, Art. xi.)

11. *Does not Christ praise those, who become eunuchs for the kingdom of heaven's sake?*

He does indeed praise them, but adds directly afterward: "All men cannot receive this saying," Matt. 19 : 12; that is, not all have the gift of continence. And he adds immediately after: "He that is able to receive it, let him receive it;" by which he distinctly indicates that true wedlock is more pleasing to him than impure continence, of which there is much among the priests under the papacy. (*Apology*, Art. xi.)

12. *Perhaps you have other reasons, with which you can subvert the Papal law concerning the celibacy of the priests?*

I still have the following:

(1.) This law is superstitious, pretending that

celibacy earns righteousness and salvation, rather than marriage. (*Apology*, Art. xi.)

(2.) It is attended with danger to souls and with public offence, as it gives birth to countless vices and shameful lusts. (*Apology*, Art. xi.)

(3.) It is perfectly hypocritical. For this law is given by the Papists, not on account of religion, but to secure dominion, for which religion must impiously serve as a pretext. (*Apology*, Art. xi.)

ARTICLE XXIX.

CONCERNING THE DEATH OF THE BODY AND THE IMMORTALITY OF THE SOUL.

1. *What is the death of the body?*

Bodily death is the dissolution of the natural union existing between the soul and the body.

(This article is taken from the writings of Drs. *Heerbrand* and *Hunnius*.)

2. *What is the cause of death?*

The principal cause of death is sin.

Gen. 2 : 17. For in the day that thou eatest thereof (of the tree of the knowledge of good and evil) thou shalt surely die.

Rom. 6 : 23. For the wages of sin is death.

Rom. 5 : 12. Wherefore as by one man sin entered into the world, and death by sin.

3. *Who are subject to death?*

All men, naturally begotten, and tainted with sin.

Rom. 5 : 12. So death passed upon all men, for that all have sinned.

Heb. 9 : 27. And as it is appointed unto men once to die, but after this the judgment.

4. *But is no one excepted from this law of death?*

Yes; in the first place, Enoch and Elijah, being translated to heaven alive, were excepted. Gen. 5 : 24; 2 Kings 2 : 11. Secondly, those who shall still be alive, at the last day. For these shall not die, but carried to the Lord, through the midst of the flames of this burning world, they shall experience something similar to death.

1 Cor. 15 : 51. We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump.

5. *What consolation can believers oppose to the terrors of death, which, of all evils, is the most terrible?*

The pious, who believe in Christ, know that death is not death to them, but on the contrary, a gate and entry to life.

John 5 : 24. Verily, verily, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

6. *Do the souls die at the same time with the body?*

No; on the contrary they are immortal spirits, which, after they are gone forth from this mortal body, truly continue to live.

Eccles. 12 : 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

Matt. 10 : 28. And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.

Matt. 22 : 32. I am the God of Abraham, and of Isaac, and of Jacob. God is not the God of the dead, but of the living.

7. *In what state are souls, after death has separated them from the body?*

The souls of the pious, who believe in Christ, are in the hands of God, and there await the glorious resurrection of their bodies, and the full enjoyment of everlasting salvation.

Luke 16 : 22, 25. The soul of Lazarus is borne into Abraham's bosom and there comforted.

But the souls of the wicked or unbelieving are in the place of torment, and there, amid terror and anxiety, await the ignominious resurrection of their bodies, and the perfect realization of everlasting damnation.

Luke 16 : 22. The rich man died and went to hell, into torment and anxiety.

8. *But why are the dead bodies committed to the earth and buried?*

Because this custom and practice seems to correspond closely with Holy Scripture.

Gen. 3 : 19. Dust thou art and unto dust shalt thou return.

Eccles. 12 : 7. Then shall the dust return to the earth as it was: and the spirit return unto God who gave it.

Then, too, because the instances recorded in both Testaments confirm this usage.

Gen. 23 : 19. Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre.

Matt. 27 : 60. Joseph of Arimathea had caused a grave to be made for himself in his garden.

9. *May we mourn for the dead?*

Yes; but not to excess.

The examples of the saints also testify to this, *e. g.*, that of Abraham, who weeps over the death of his wife Sarah; that of Joseph and his brethren, who sorrow over the death of their father Jacob;

that of the Israelites, who lament the decease of Aaron and Moses; and that of the Lord himself, who weeps at the death of Lazarus. John 11 : 35.

1 Thess. 4 : 3. "But I would not have you be ignorant, brethren, concerning those which are asleep, that ye sorrow not, even as others which have no hope."

ARTICLE XXX.

OF THE END OF THE WORLD.

1. *Will the world come to an end?*

Assuredly.

Ps. 102 : 25, 26. Of old thou hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

Isaiah 51 : 6. The heavens shall vanish away like smoke, and the earth shall wax old like a garment.

Luke 21 : 33. Heaven and earth shall pass away, but my words shall not pass away. Compare 2 Peter 3 : 10. (*Augsburg Confession*, Art. xvii. *Apology*, Art. viii.)

2. *When will the world come to an end?*

Neither man nor angel can impart the certain and sure knowledge of this time. For "of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son" (in so far as he is man) "but the Father." Mark 13 : 32.

Acts 1 : 7. It is not for you to know the times or the seasons which the Father hath put in his own power.

But there can be no doubt, even though our

knowledge in this particular is not entirely certain, that the end of the world is no longer far distant; because the signs, which, according to the words of the Lord and the Apostles, are to precede the end of the world, are mostly fulfilled. Matt. 24 : 29, 38; Luke 17 : 27; 21 : 25; 2 Thess. 2 : 3; 2 Tim. 3 : 2, 3.

3. *How will the world perish?*

The world will be destroyed by fire, according to the testimony of the Apostle.

2 Thess. 1 : 8. And Peter says in his second epistle, ch. 3 : 7 : "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men;" and v. 10 : "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up;" and v. 12 : "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

4. *Will this conflagration of the world last for a long time?*

No; but suddenly, in a moment, shall the whole world be burned up.

Matt. 24 : 27. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.

1 Thess. 5 : 2. For yourselves know perfectly that the day of the Lord so cometh, as a thief in the night.

Luke 21 : 35. For as a snare shall it come on all them that dwell on the face of the whole earth.

ARTICLE XXXI.

OF THE RESURRECTION OF THE DEAD.

1. *Will all men arise from the dead?*

Yes, all who have died; but those, who still live at the day of judgment, will be changed.

Job 19 : 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin, worms destroy this body, yet in my flesh shall I see God.

Ezek. 37 : 12. Thus saith the Lord God : Behold, O my people, I will open your graves, and cause you to come up out of your graves.

Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake.

John 5 : 28. For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.

1 Cor. 15 : 51. Behold, I show you a mystery : We shall not all sleep, but we shall all be changed : in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (See *Augsburg Confession*, Art. xvii ; *Apology*, Art. viii.)

2. *Upon what ground can we rest our undoubting confidence as to the resurrection of the dead?*

This ground is Christ, who is become the first fruits of them that slept, 1 Cor. 15 : 20; who is the beginning, the first born from the dead, Col. 1 : 18; Rev. 1 : 5; yea, who is the resurrection and the life itself. John 11 : 25.

And hence the Apostle draws this conclusion, 1 Cor. 15 : 16 : "For if the dead rise not, then is not Christ raised."

3. *Will the resurrection of the dead and the change of the living take place at the same time and promiscuously?*

The end of the world will indeed come in the twinkling of an eye; but the order mentioned by the Apostle Paul will be observed in connection with it, namely, that when the Lord appears unto judgment, the dead shall first come forth from their graves; then, those which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. 1 Thess. 4:15–17.

4. *How will the bodies of the risen be constituted?*

The same Apostle tells us this, 1 Cor. 15:42 *ff.*, when he says: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Hence the bodies of the risen will be: 1. Incorruptible; 2. Glorified; 3. Powerful; 4. Spiritual.

5. *Will the bodies of unbelievers also be thus constituted?*

The bodies of the unbelieving will be incorruptible, but deprived of all glory, power, and spiritual honor. Instead of this, they will be full of disgrace and dishonor, and will be an abomination in the sight of God and the angels and all the elect.

6. *Men then arise under unequal conditions?*

Yes; for believers arise to life and glory, but unbelievers to damnation and disgrace.

Dan. 12:2 *ff.* Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and ever-

lasting contempt. And they that be wise shall shine as the brightness of the firmament, and as the stars forever and ever.

John 5 : 28, 29. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

ARTICLE XXXII.

OF THE DAY OF JUDGMENT, AND THE COMING OF CHRIST TO JUDGE THE QUICK AND THE DEAD.

1. *Will there be a day of judgment?*

Yes; for our Lord Jesus Christ will come at the last day to judge and rule all the dead, to give to believers everlasting life and everlasting joy, but to condemn wicked men and devils to hell and everlasting punishment. (*Augsburg Confession*, Art. xvii; *Apology*, Art. viii.)

2. *Prove this from Holy Scripture.*

Ps. 9 : 8. He shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Isaiah 66 : 15. For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh.

John 5 : 27. And hath given him authority to execute judgment also, because he is the Son of Man.

Acts 17 : 31. He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained.

2 Thess. 1 : 6, 7. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

3. *Who will have to appear at this judgment?*

All men, believers and unbelievers, as many of them as have ever lived, do now live, and ever shall live.

4. *What will be the order of proceedings or form of this judgment?*

Inasmuch as Christ, the searcher of hearts, will be the judge, such a course of proceedings, as is observed in human courts, will not be necessary. This Judge will rather pronounce judgment on all the thoughts, words, and works of men, and his judgment, which he pronounces on every individual, will be quickly executed, without delay or hindrance, as this course is described by Christ himself, Matt. 25 : 32 *ff.*

5. *According to what rule will judgment be rendered?*

The rule of this court will be this: "*He that believeth on him is not condemned; but he that believeth not, is condemned already*, because he hath not believed in the name of the only begotten Son of God." John 3 : 18. Thus Christ himself speaks, John 12 : 48 : "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken the same shall judge him in the last day."

In like manner Paul, Rom. 2 : 16.

"In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."

6. *What will be the tenor of the final sentence?*

Christ himself mentions this, Matt. 25 : 34 and 41. For the believing and elect shall hear the words:

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

But to the unbelieving it shall be said:

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13 : 49, 50.

7. *But how will Christ come to this judgment?*

The Saviour himself tells us this, assuring us that he shall come in the clouds in great power and glory, namely, in that glory which his human nature has received from its union with the divine, and by sitting at the right hand of God.

Matt. 24 : 30; 25 : 31. Then will go forth that command, and the voice of the archangel, and the trumpet of God on high; and the whole multitude of the angels with trumpets and a mighty voice. Matt. 24 : 31; 25 : 31; 1 Cor. 15 : 52; 1 Thess. 4 : 16.

8. *This seems to conflict with that which Zechariah* (ch. 12 : 10) *says, namely, they shall look upon him whom they have pierced.*

By this the prophet does not mean to say that the form of the flesh of Christ will again be the form of a servant, but that he, by a certain ar-

rangement will then show the wicked the scars of his wounds, and the marks of the nails, and in this manner fill them with the most extreme terror.

9. *Will the unbelieving see the divinity of Christ?*

No; "for the wicked will not behold the majesty of the Lord," Isa. 26 : 10; but they will only see his human nature radiant with the splendor of divine glory. Of this Augustine, in his book on the Trinity, beautifully says: "When the pious and the wicked shall have seen him, holding judgment in the glorified form of the servant, then will the wicked be taken away, that he may not see the brilliancy of God, in which God is, and which those only who are of pure heart shall behold, because they shall become partakers of everlasting life."

ARTICLE XXXIII.

OF HELL.

1. *Is there a hell?*

Yes.

Deut. 32 : 22. For a fire is kindled in mine anger, and shall burn unto the lowest hell.

Matt. 5 : 22. Whosoever shall say, Thou fool, shall be in danger of hell fire.

2. *Where is hell?*

Since Holy Scripture nowhere mentions this, we ought not impertinently to inquire as to the

place, but, by true faith and piety, employ all diligence to escape the hellish torments.

3. *What will be the nature of these torments?*

This neither our understanding can properly comprehend, nor our tongue fully express. For Holy Scripture, accommodating itself to our comprehension, gives us a faint conception of the same in words and expressions taken from temporal punishments: and calls it shame and everlasting contempt, weeping and gnashing of teeth, thick darkness, a worm that never dies, a pool of fire, and by means of these and other similar characteristics, sets before our eyes these very great and exquisite torments. Isa. 66 : 24; Matt. 8 : 12; Rev. 19 : 20.

4. *Will these torments last forever?*

Yes; for so Holy Scripture tells us.

Isa. 66 : 24. Their worm shall not die, neither shall their fire be quenched.

Matt. 3 : 12. He will burn up the chaff with unquenchable fire.

Matt. 25 : 41. Depart from me, ye cursed, into everlasting fire.

Rev. 9 : 6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

On this account the Anabaptists are condemned, because they teach that devils and lost men will not suffer everlasting pain and torment. (*Augsburg Confession*, Art. xvii.)

5. *Will this fire not in the end destroy and entirely annihilate the bodies of the damned?*

No; for after the resurrection the wicked, as well as the pious, have incorruptible bodies.

And as this is a great glory to believers, it is

so much the greater shame and contempt to the wicked, yea, it even increases their punishment, because they, although destined to everlasting torment and torture, will yet never be entirely annihilated. Add to this, the fact that this hellish fire will not be a natural fire, and therefore cannot be subject to natural annihilation, especially since the bodies of the damned will not be natural bodies.

6. *Will there not be degrees of torment or punishment in hell?*

Yes; according to the degree of the sins themselves, so that the more wickedly a man has lived, the more severe the torments he will have to suffer. Christ affirms this himself, when he gives the assurance, Matt. 11 : 22, that it shall be more tolerable for Tyre and Sidon at the day of judgment, than for Chorazin and Bethsaida.

Luke 12 : 47. And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

7. *Are there different classes in hell, as the Papists would have us believe?*

The Papists divide hell as it were into four cells, of which the lowest is the abode of the damned; above this is the abode of the unbaptized infants, who fare neither well nor ill; then comes purgatory, that is the locality of those who have still to do penance for certain sins; the highest class or cell finally is the abiding-place of the sainted Fathers, in which they were kept until the

coming of Christ, and to destroy which Christ descended into hell.

8. *Do you believe that there is any truth in this?*

I consider the prating of the Papists concerning these different classes to be vain farces and childish fables, and for these reasons:

(1.) Holy Scripture knows of only two states of the souls, which are separated from the body: the one, the state of everlasting life; the other, of damnation or hell. Mark 16:16. "He that believeth shall be saved, but he that believeth not, shall be damned." A third place, such as purgatory, is not known to the Scriptures.

(2.) There are also but two classes of men: the one, the pious and believing; the other, the wicked and unbelieving. To the former, the Lord Jesus does not promise a purgatory, but everlasting life; to the latter, he likewise, in a definite, unchangeable manner, decrees no purgatory, but everlasting fire, or hell.

John 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 3:18. He that believeth not is condemned already.

9. *Does there not seem to be also a third class of men, namely, those who in this life have but a weak faith?*

By no means; for these also belong to the first class, namely, to the pious and believing. For even weak faith is true faith, and takes hold of the merits of Christ no less than the strong. For

faith does not justify; in so far as it is weighed according to its quality, that is, according to its strength or weakness, but solely in so far as it takes hold on Christ, the physician of the sick, Matt. 9 : 12, who breaketh not the bruised reed, and quencheth not the smoking flax, Isa. 42 : 3, whose strength is made perfect in weakness. 2 Cor. 12 : 9. The thief on the cross furnishes us with an example of this. Luke 23 : 42.

10. *Did Christ truly and really descend into hell, or the place of the damned?*

Yes; in order to conquer Satan, to destroy the power of hell, to deprive the devil of all power and might over believers; that is, according to the Apostle, to triumph over the powers of hell. Col. 2 : 15.

ARTICLE XXXIV.

OF EVERLASTING LIFE.

1. *Is there an everlasting life?*

There is, according to the testimony of the Holy Scriptures:

Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Matt. 25 : 46. And these shall go away into everlasting punishment; but the righteous into life eternal.

John 10 : 28. And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand.

2. *What is life everlasting?*

As eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (1 Cor. 2 : 9), no one can adequately express, in the language of mortals, the nature of everlasting life. It is enough for us to believe that everlasting life is inexpressible bliss, with which God will eternally bless and glorify the faithful, that they with all the angels, may eternally live in him, and triumphing over the miseries of this world, may love God without weariness, worship him without satiety, and behold him without end. Of this David speaks :

Ps. 21 : 4. He asked life of thee, and thou gavest it him, even length of days for ever and ever.

3. *Do you then maintain, that the blessed will behold God as he is?*

They will, in the highest degree; for this will be the principal part of our bliss, that we shall see God face to face, and that we shall not only perfectly recognize his essence, and his will, but that we shall obey with the greatest desire and willingness.

1 Cor. 13 : 12. For now we see through a glass, darkly ; but then face to face : now I know in part, but then shall I know even as also I am known.

1 John 3 : 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is

Ps. 16 : 11. Thou wilt show me the path of life ; in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.

4. *Will men mutually recognize each other in eternal life?*

They will; for as, in life eternal, that which is in part shall cease, and we shall see God face to face; so also shall we mutually recognize each other, and all be known to each and every one.

5. *Have you firm ground for this assertion?*

Yes; for in that life, there will be a perfect restoration of the image of God, in which the first man was created, which among other things possessed perfect wisdom and knowledge. As Adam, therefore, by virtue of this image, immediately recognized Eve, whom he had not previously seen: thus also shall we, by virtue of this image restored in us, recognize each and every one, even though we may not have seen or known them in this life. We see an example of this in the narrative of Christ's transfiguration, when Peter immediately recognized Moses and Elias, whom he had never before seen, although he had obtained only a small foretaste of everlasting life. Luke 9 : 32, 33.

Finally, if this were not so, it would follow that the knowledge of this life is superior to that of the life to come; which is absurd.

6. *Will there be certain degrees of happiness in the life to come?*

We must make a distinction between life everlasting, as already described, and the different degrees of glory. As regards everlasting life, there will be no difference at all, but all believers

will enjoy it equally. As to glory or the brilliancy of the bodies of the blessed, there will be different degrees. For "they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." 1 Cor. 15 : 41, 42.

However, these grades of glory do not depend upon the merit or worth of their works, but upon the free gift and grace of God, who is wont to crown his own saints with his own gifts.

7. *Will not the joy of life everlasting be disturbed by the fact that the glorified will see many of their most intimate friends tormented in hell?*

It will not; for the will of the blessed, will in all things concur with that of God. Such carnal affections, which are the sign of our weakness in this life, will entirely cease in the life to come, when our love will extend only to those, who are beloved of God, and whom he has made heirs of everlasting life. But in the damned they will supremely admire and eternally praise the exalted justice of God.

SOLI DEO GLORIA.

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